GALENS ART OF PHYSICK:

Wherein is laid down,

1. A Description of Bodies, Healthful, Unhealthful, and Neutral.
2. Signs of good and bad Constitutions.
3. Signs of the { *Brain*, *Heart*, *Liver*, *Testicles*, *Temperature*, *Lungues*, *Stomach*, &c. } being too { *Hot*, *Cold*, *Dry*, *Moist*, *Hot and dry*, *Hot and moist*, *Cold and dry*, *Cold and moist*. }
4. Signs and Causes of Sickness.

With many other excellent things, the Particulars of which the Table of Chapters will specifie.

Translated into English, and largely Commented on; Together with convenient Medicines for all particular Distempers of the Parts, a Description of the Complexions, their Conditions, and what Diet and Exercise is fittest for them.

By *Nich. Culpeper*, Gent. Student in Physick and Astrologie.

Nosce teipsum.

LONDON:
Printed by *Peter Cole*, at the sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1652.

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To the Reader.

Courteous Reader,

IT *was a moſt excellent Truth, that ſpeech of the* Truth *it ſelf*, Mat. 24. 12. Becauſe Iniquities ſhall abound, the love of many ſhall wax cold: *It was given by* Chriſt *as one of the Signs and Tokens of the end of the world, and is moſt ſadly verified, as we may ſee if we be not as blind as Moles, and feel, if we be not altogether Senceleſs, in theſe our daies; neither indeed, if we caſt but our Eyes upon the Age we live in, can we well expect better; It was moſt admirably deciphored by the Poet.*

——— De duro eſt ultima ferro,
Protinus irrupit venæ pejoris in ævum
Omne nefas: fugêre pudor, verumq; fideſq;
In quorum ſubiêre locum, fraudeſq; doliq;
Inſidiæq;, & vis, & amor ſceleratus habendi.

At laſt the Iron Age comes bluſtring in,
I'th' latter times and fills the world with ſin;
All Shame and Truth, and Faithfulneſs are gone,
Fraud and deceit, lords paramont alone
Do rule; By ſnares and violence men get
Eſtates, and all is Fiſh that comes to Net.

Which how truly it is verified in our daies, every Body that knows but his right Hand from his left knows, and the ſtones in the Street will ſhortly cry out ſhame of, if men hold their peace.

Beſides, This Age hath got another impediment worſe than all this if worſe can be, and that is, 'tis blind, *they could ſee Monopolies for Pins and Needles and Marrow-bones and ſuch Trifles and cry out againſt them, and never be quiet till they had got them down, but that which* Solomon *preferred before all the things of this world, even before his own life and the death of his Enemies, yea and God both commended and rewarded him for ſo doing, is at this time and in this place monopolized, and yet no man ſees it, no man regards it, no man cries out againſt it, no man labors to redreſs it, and that is,* KNOWLEDG: *Time was when all Phyſitians wrote in their Mother Tongues, time was when they thought it their Glory to inſtruct others in matters belonging to their own health, time was when Phyſitians knew they were not born for themſelves alone, time was when he would have been accounted a Monſter (yea and amongſt thoſe whom our Divines (forſooth call* Heathens, *though I know ſome Godly, Orthodox and Exemplary Miniſters that are of Opinion that ſome of them know more of the waies of God than we do, I am ſure they practiſed more) I ſay time was when he would have been accounted a Monſter and unfit to live in a Common-wealth, that ſhould but have attempted ſuch a thing to hide the Rules of Phyſick from the vulgar in an unknown Tongue, but now he is looked upon as little better that reveals them, and the worſt words they can rake out of the Sink of their rotten Brains is good enough for him, there muſt be ſome reaſon for this; Such as get their livings under this Monopoly do*

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it becauſe it toucheth their Coppy-hold, the ignorant think it ſtrange becauſe it is not common, ſo that what reaſon that learned and able Preacher Mr Thomas Fuller (a man both able and rational however overſeen in his Holy ſtate in writing ſuch baſe and ſcurrilous Language againſt that famous man whom the world is ſo much beholding and indebted to, PARACELSUS, whoſe name ſhall ever be deer to poſterity, though the Papiſts threw all the dirt they could in his face becauſe he was a Proteſtant, and Mr. Fuller raked it up again and threw it upon his aſhes, nemo mortalium omnibus horis ſapit, and Mr. Fuller might have remembred that adage, de mortuis nil niſi bonum) I ſay I can give no better reaſon why the vulgar cannot ſee the prejudice they ſuffer by Phyſitians Monopolizing the Art of Phyſick, and indeed by all Schollers Monopolizing Knowledg from their eyes, then Mr. Fuller gave, that men could not ſee the deformity of ſin, viz. Becauſe 'tis common, he ſaid rational men could not ſee the deformity of ſin becauſe 'tis common; and I ſay rational men cannot ſee the prejudice they receive by the Monopolizing of Knowledg becauſe 'tis common; If it were rare it would eaſily be ſeen and quickly diſcerned; a Blackmoor ſeems a ſtrange Creature here, becauſe they are rare, and one of us ſhould ſeem as ſtrange were we in Ethiopia for the ſame reaſon, nay if a man ſhould go in old faſhion Cloathes ſuch as were worn fourty or fifty yeers ago, what ſtaring upon him would there be, people would take him for a mad man or a Fool; and juſt for the very ſame, do they take ſuch as bring up the old and good faſhion of revealing Knowledg, they ſeem mad-brain'd fellows and unfit to live in a Common-wealth, and the moſt venemous words they have in their Budgets are vented out to poyſon the Air againſt them, that they

they may not obtain a good thought in the Opinion of the vulgar.

Alſo, a way muſt be found out how this muſt be effected, for ſine Medio non datur finis, *the end cannot be attained without means; In this the Papiſts went and ſtill go down right to work, and abſolutely deny Knowledg to the vulgar, whom they pleaſe to call the* Laity, *of* λάος [*People*] *as though the Clergy were no people, and threaten damnation to thoſe that do but pry into the revealed will of God, but this churliſh way of keeping People in ignorance will not hold water amongſt Proteſtants, the thred muſt be ſpun finer or elſe every body will ſee it, and indeed they have handled the matter ſo cunningly, that he had need of more than his own eyes that diſcerns it, and that their practices may be a little laid open in their colours, that people may have a little view of what God hath in mercy and love given them, and men labored with might and main and endeavored with tooth and nail, and fought* tanquam pro aris & focis *to cheat them of: I ſhall take ſome Callings, Arts, and Sciences apart, and lay open none of the goodneß of the Profeſſors thereof, and in the firſt place I ſhal begin with what is vulgarly called* Divinity.

All that ſhall have a Being, not made with hands, eternal in the Heavens, muſt lead godly lives here, that ſo they may be the better fitted for ſuch a Being hereafter, Godlineſs, *is* God-likeneſs; *a mans being like to God, the Engliſh Etymology fits it as well as can be, ſo then when we look into the revealed word of God, commonly called the* Scripture, *and can reade our own actions there, when our waies receive impreſſion from the will of God, and return like for like as the Wax doth from the Seal, then are we Godly men, for the Scripture is a perfect Glaß, and the leaſt ſpot in a mans life even to a*

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wanton thought may be ſeen there: Now our Clergy *(as they are pleaſed to ſtile themſelves) although they durſt not deny it us in our Mother Tongue for then there was little reaſon why they ſhould ſeparate from the* Papiſts, *yet have they given us ſuch a Tranſlation as may well call aloud for amendment, in ſome places I ſuppoſe done ignorantly, In others I am afraid wilfully, the effects of which are dangerous, and call for Remedy, take a few in lieu of all.*

1. *They have added certain thouſands of words, both in old and new Teſtament, thereby corrupting in many places the ſence of the Holy Ghoſt, in all places converting it like a* Noſe of Wax *to their own preſent Judgments, and if you ask them why they did ſo, they will tell you it was to make ſense of it; Blaſphemous Wretches, did the Spirit of God when it penned the Scripture pen non-ſenſe? and thus their going about to make better ſenſe of it than the Spirit of God, in their apprehenſions either would or could; by adding Verbs have in ſome places made abſolute contradictions, in others delivered abſolute Errors, I ſhall give you an example of each,* Prov. 16. 1. The Preparations of the Heart [are] in man, but the anſwer of the tongue is from the Lord, *ſo your vulgar Tranſlation reades it (for I hear ſay 'tis mended of late and am glad of it) whereas the word* [are] *is added, the Original being,* The Preparations of mans heart, and the anſwer of the tongue is from the Lord, *aſcribing all to God, and nothing at all to man, as that ſelf advancing Principle of Free-will doth, If they had well ſtudied the* Jeruſalemy Talmud, *or* Buxtorfius *his* Clavis Maſorethicus, *they might have given it a verſion into the Engliſh Dialect, without Additions.*

But ſecondly, for Contradictions, Luke, 22. 21. Be-

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hold the hand of him that betrayeth me [is] with me at the Table, *saith Christ after he had given his last Supper to his Disciples*; *But* John, 13. 30. *it is said that* Judas having received the Sop (*which was given before his last Supper*) went immediately out, *and by this Scripture it appears* (*and out of question was the truth*) *that* Judas *was plotting his Treasons at the very time when Christ was Instituting his last Supper, for in that place in* Luke, *the word* [is] *is not in the Original, they might as well have put in* was *as* is, *but then what plea had there been in former times for a mixt multitude to partake of that Ordinance? And thus you have one.*

2. *Many words they have not translated at all, yea very many, I shall give you some,* Psalm, 56. To the chief Musitian upon JONATH, ELÍM, RECHOCHIM, *why could they not have translated that* the dum Dove in a far Country, *together with many other in the beginning of the* Psalms, *which why they should not translate, I cannot imagine unless it were to hide from people what the scope and drift of the Psalm was: Also one word I am confident when they looked upon their own Coats they durst not translate,* Zeph. 1. 4. I will cut off the names of the CHEMARIMS with the Priests; *meeting with the word now and then in* Hosea, *they translated it* Priests, *but here it being joyned with the word* Priests *my Blades plaid the honest* (*I should have said the selfish*) *men and never translated it*; Tremelius *and* Junius *give it a very honest and true version,* Nomen atratorum cum sacerdotibus, *the names of the* BLACKCOATS *with the Priests, It is a Scripture which I would commend to the Serious consideration of our ridged* Presbiterians *& when they look upon it, let them do* as the Peacock doth when he looks upon his Legs.

3. *They*

3. *They tranſlate one and the ſame word diverſe waies, and when they have done ſo they play the Anticks with it moſt notably; an example for this would not do amiſs, The word* Presbiter *is uſually in the new Teſtament tranſlated* Elder, *nay alwaies, two or three places excepted; and the word* Biſhop *ſomtimes tranſlated* Overſeer; *the word* Biſhop *is but a Title of honor at moſt in our Dialect, and the word* Presbiter *is ſcarce Engliſh, but is the very ſame with an* Elder, *and ſee what a jugling our Clergie makes with the words, we muſt have no* Biſhops, *but* Presbiters, *and* Elders, *and* Overſeers, *(ſuch as the vulgar call* Heaven-drivers*) when the Scripture makes no difference at all between* Biſhops, Presbiters, Elders, *and* Overſeers, Acts, 20. 17. *Paul* ſent to *Epheſus* and called the ELDERS of the Church; *The* Presbiters *ſaith the Original, and verſe* 28. *he bids them* take heed to themſelves and to the Flock over which the Lord had made them OVERSEERS, *over which the Lord had made them* Biſhops *ſaith the Original; conſider this, and pray tell me what Scripture difference you can find between a* Biſhop, *a* Presbiter, *an* Overſeer, *and an* Elder; *And indeed I wonder the* Presbiters *ſhould make themſelves different from* Biſhops, *when neither God nor Nature doth; not God by the foregoing Scripture, not Nature, for they are as like them in condition as a Pomewater is like an Apple.*

I leave the Book of the Scripture, *and come now to the Book of the Creatures, the Leaves of which are unfolded to you by the Art of* Aſtrology; *I have heard many Miniſters that are Enemies to Aſtrologie talk much of the Book of the Creatures, but what Creatures they mean unleſs they mean Dogs & Cats, & Apple-trees, & Pear-trees and Plum-trees I know not, for I have known them*

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converſant with them, but they durſt not look up upon the Stars for fear they ſhould fall upon their heads I think, for I know no other danger in the Art; I ſhall firſt define unto you what it is; Secondly, ſhew you the danger of contempt of it.

For its definition, take this brief, yet true one.

ASTROLOGY is an Art which teacheth by the Book of the Creatures what the univerſal Providence, mind and meaning of God towards man is.

This I prove from the Creation, Gen. 1. 15, 16, 17, 18. *where you ſhall find what God made the* Sun, Moon, *and* Stars *for a four-fold end,* 1. TO RULE over the day and night, 2. To give light to the world, 3. To diſtinguiſh between day and night, ſeaſon and ſeaſon, 4. *To be* SIGNS *or to give Significations of things to come, for that cannot be a Sign which ſignifies nothing.*

As for the danger that enſues the contempt of it, the Scripture is no waies ſilent, I ſhall only quote you three places amongſt many that might be quoted, and a three-fold cord is not eaſily broken, Pſalm, 28. 5. Becauſe they regard not the Works of the Lord nor the operation of his hands, the Lord ſhall deſtroy them and not build them up; *The Lord when he made this Creation made a moſt conſiderable piece of Work, every tittle of it is worthy of our beſt thoughts,* Eſay, 5. 12, 13, 14. They regard not the Work of the Lord, nor the Operation of his Hands, THEREFORE my people is gone into Captivity becauſe they have no Knowledg, their honorable men are famiſhed and their multitude dried up with thirſt, therefore Hell (*or the Grave, for the word is all one*) hath enlarged her ſelf above meaſure and their glory, and multitude, and pomp are deſcended into it. *I quoted this Scripture the*

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rather because we have seen it verified in our dates, though the Astrologers of our times have again and again given them warning of it from the Book of the Creatures, and lest any should question what Creatures, and what Works of God these here spoken of be, and think they are Dogs and Cats, and Trees, and such things as they poor souls have only skil in, I shall give you a third Scripture shall cleer all, Rom. 1. 20. The invisible things of him are cleerly seen from the Creation of the world, being understood by that which is made, even his eternal Power & God-head, that al may be left without excuse. *Friends & Country men be no longer gulled, be no longer deceived, those very Creatures, the Stars (the study of the Natures of which, your Priests tell you is Conjuration and Witchcraft, and spend whol dates, nay weeks, in raylng and scolding, and writing against those that observe them (the Lord be merciful to them, and turn their Hearts if it be his Will) are so many Letters to teach you what God is, and their Influences declares his Power to you, and shall another day leave you without excuse :* David *a man after Gods own Heart admired at them,* Psal. 8. 3. 4. *and so do all men of* Davids *Spirit and they that despise them shall hereafter have time enough to repent at leisure, and you are all bound to bless God for raising up that famous Man Mr.* William Lilly *who hath through Gods assistance made the Art so plain to you, that you may not only see your former ignorance, but be in a capacity to do your selves good.*

I now leave the two Books of God, the Book of the Scripture, *and the Book of the Creatures, and come to another Art which is of an inferior Nature, which is* Physick, *and is the Basis of this Book, with which I wil conclude : Truly you are much bound to return thanks o-*

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ver the left ſhoulder to the Colledg of Phyſitians for hiding the Myſtery (as they call it) of Phyſick from you, to reveal which, I have already made ſome Progreß, and ſhall (God willing) perſiſt, till I ceaſe to be amongſt the Living. Our grave, wiſe, and learned Colledg of Phyſitians as their Pupils and Flatterers are pleaſed to call them, they muſt have alſo the Rules of Phyſick hid from you, leſt as they and the Papiſts ſay, you ſhould do your ſelves a miſchief by them, when indeed the truth is their own gain, and credit lies at ſtake, people would not adore them, and employ them, and ſpend their whol eſtates upon them, as now (poor hearts) they are too often forced to do; I ſhall now in concluſion of my Epiſtle, firſt give you my Reaſons, why the Rules of Phyſick ought to be in every Nation in their own mother Tongue, for every one to reade, and ſecondly, what part thereof you may find in this ſhort Treatiſe of mine.

My Reaſons are theſe,

1. The Works of God are common for every one to view, and for every one to receive benefit by, and it is a ſin in man to impropriate what God hath left common. If God have left the Medicine common, who gave man commiſſion to impropriate or hide the Vertues, let them ſhew that, and I am ſatisfied.

2. The Elements though diſagreeing amongſt themſelves are maintained, by Unity, Concord, and Harmony, & what Harmony can there be in humane ſociety when the Vertues of Medicines, or Art of Phyſick is concealed, let any Muſitian judg whether concealment or communication further Harmony?

3. Want of communication hath bred this diſcord in Phyſitians themſelves that is, for want of ſpeculation makes them Slaves to Tradition, and Tradition is the Father of Errors; Pride ſets every one a ſearching after

ter Arguments to maintain his Opinion, and thoſe Arguments are drawn neither from Reaſon nor Experience, but old ruſty Authors, or at beſt ſuch as lived in different Climates; whereas if the Knowledg of Phyſick were communicated openly, as it was wont to be of old when Phyſitians were honeſt, Phyſitians themſelves would be able to give a reaſon, proprio motu, of what they do, and veryfie it by experience when they have done.

4. Hiding the grounds of Phyſick from the vulgar is the reaſon they take ſo much prepoſterous Phyſick as they do, and the cauſe of the Diſeaſes and Infirmities they bring upon themſelves and others that way, for had they the true Rules of Phyſick they would never practice falſe ones.

5. Hiding the Grounds of Phyſick murders all ſuch poor wretches as die either through want of an able Phyſitian neer, or through want of Knowledg of ſuch Medicines as grow neer them, or for want of knowledg of the true Method of Phyſick, that thereby they may know what their Diſeaſe is, the blood of many thouſands nay many hundred thouſands of which cries for vengeance at the Hands of the Lord God of Heaven and Earth, and that our Colledg as proud as they are ſhall another day know to their coſt.

Laſtly, It makes us ſuch Slaves as cannot be paralel'd in any Age, for all Ancient Phyſitians wrote in their own mother Tongue, nay all the Grecian Phyſitians brought their Cures once a year into the Temple of Æſculapius, & there regeſtred them to publick view, that every one might ſee what they had done, and how they did it, whereby they knew not only how to cure themſelves when their Diſeaſe was light, but where to find an able Phyſitian when the Diſeaſe was difficult, and we poor Slaves, are ſo churliſhly handled by a pitiful Colledg

that we may ſay as the Phyloſopher ſaid, all we know is that we know nothing, or that the Colledg by their good wills would ſuffer us to know nothing.

I come now to the Work in hand which I preſent to the world as a Primmer to learn Phyſick by, and deſire him that deſires to ſtudy Phyſick to begin at it, for it contains the firſt Rudiments of the Art; It is the laſt thing that ever Galen *wrote, and contains the Epitome of all the reſt of his large Writings, and I hope ſhall loſe nothing by my Comment on it, what I have added was only to bring his Theory into a part of a Practick; by ſtudying it, as little as it is thou maiſt come to learn a great part of thy ſelf, be ſtudious in it; pray for me, and farewell.*

Nich. Culpeper.

Spittle fields
next door to
the red Lyon.
Oct. 20. 1651.

The

The Names of ſeveral Books printed by Peter Cole, *at the ſign of the Printing-Preſs in Cornhil, by the Exchange,* LONDON.

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6 Evangelical Repentance.
7 The Spiritual-Life, and In-Being of Chriſt in all Beleevers.
8 The Woman of Canaan.
9 A Vindication of Ordinances.
10 Grace and Love beyond Gifts.
11 The Saints Hiding-Place in time of Gods Anger.
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Kings and Governors be ſubject to the Laws of God, or the Laws of their Countries; 4. How far the People are to obey their Governors; 5. Whether all the People have be their Governors; 6. Whether it be Lawful to depoſe an evil Governor; 7. What Confidence is to be given to Princes.

The Immortality of Mans Soul.

The Anatomiſt Anatomized.

Pharma Cop. Londinenſis.

Judgment of the Reformed Churches, Concerning, 1. Ordination, 2. Laying on of hands in Ordination of Miniſters, Preaching by thoſe who are nor ordained.

Mr. *Owen* againſt Mr. *Baxter*.

Mr. *Owens* ſtedfaſtneſs of the Promiſes, and ſinfulneſs of Staggering.

Mr. *Eaton* of the Oath of Allegiance, and the Covenant proving them Non-Oblidging.

Trumpeter ſent by God to all *Europ*.

Galen's Art of PHYSICK.

Præmium. CHAP. I.

ALL the order and Method of *Phyſick*, ſo far as concerns Order may be reduced to theſe three Heads.

1. *The Firſt conſiſts in Notion, which is done by Reſolution.*

2. *The Second conſiſts in Compoſition of thoſe things which are found out by this Reſolution.* And

3. *The Third of the Diſſolution of Definition.*

This Third contains not only the Diſſolution of Definition, or defining Diſeaſes, but alſo an explication, Reſolution, Diviſion, Explanation or Expoſition upon them, & this is the Baſis of our Work at this time: and indeed this laies down the Way and Order to the whol Practice of Phyſick, and truly excels the other two as much as the Light of the Sun doth the Light of

the Moon, and we have drawn it into a very ſhort Compendium, that ſo we may benefit your Judgment, and not burden your Memory; we have devided it into an hundred Chapters, whereof this is the firſt, each of the reſt contain eaſie Rules of Definition, yea ſo eaſie that a Child of ſeven yeers old may underſtand them, and ſo ſhort that they will not be burdenſom to the weakeſt Memory, and although ſome of the Chapters be very ſhort, yet they contain very neceſſary Rules diſtinct from the reſt, and he knows nothing that knows not this, *That Order and Method help the Memory much.* But put all the Chapters together and they compleatly contain the Definition and Explanation of the whol Art; for from theſe do all Diſeaſes ariſe, and in theſe doth the very Eſſence of Phyſick conſiſt. As for the Contemplative part of Phyſick that hath been largely performed by us in many Treatiſes, which any that pleaſeth may make uſe of. We come now to the matter it ſelf, only we deſire you to take notice, that theſe Heads are more largely diſcourſed of here and there in other of our Treatiſes, only we drew them up here in this form to ſatisfie the deſires and inform the Judgments of ſuch as intend to ſtudy Phyſick.

Chap. 2.

What Medicine is.

Medicine is the Knowledg of things Healthful, not Healthful, and Neutral.

This Definition is nothing elſe than if you ſhould ſay, Medicine is the Knowledg of things belonging to the Sick, 'tis not one whit more nor leſs.

The

The Name of the Science which is [Medicine] is common, and can in no wiſe be taken in a proper ſence, but things healthful, unhealthful, and neutral carry each of them a threefold ſignification, *viz.* As a Body, as a Cauſe, and as a Sign. For

1. A Body which naturally is apt to live in health, and a Cauſe which is able to effect this, and to preſerve it being effected, and a Sign which is able to ſhew and indicate which way this is to be done, all theſe the Grecians cuſtomarily call things healthful.

2. The Body ſurprized and ſeized by a Diſeaſe, the Cauſe, which cauſeth and continueth this Diſeaſe, and the Indications or Signs which give teſtimony what this Diſeaſe is, they alſo term things unhealthfull.

3. In things Neutral they are guided by the ſame Rules, of which we ſhall ſpeak more in the Third and Sixt Chapters.

And here we muſt alſo make a difference between Science and Action; or if you will, between the Theorical and Practical part of Medicine. For

1. The Theory regards firſt the Cauſe of things Healthful, then of things Unhealthful; Laſtly, of things Neutral: After this of Bodies, firſt Healthful, then Unhealthful, and in the laſt place Neutrals; and it walks by the ſame Rules in Signs or Indications. But.

2. In Actions or Practice, The knowledg of the Body is the firſt thing which is minded, and this is found out by the Signs, and the laſt ſearch (in reſpect of time) is after the Cauſe.

Chap. 3.

How many ſeveral waies, A Cauſe may be ſaid to effect, a Sign to give Indication, and a Body to receive.

But ſeeing that a Cauſe may be ſaid to effect, a Sign to give Indication, and a Body receive two waies.

1. Simply.
2. According to time.

We muſt know that the Art of Medicine comprehends them both: Simply they do it two waies, *viz.* Alwaies, and for the moſt part, both theſe the Art of Medicine handles.

But as for things Neutral they are to be conſidered, both in reſpect of Body, Cauſe, and Sign, and in thoſe, both Simply, and according to time, under a threefold Conſideration, and the Reaſon is, becauſe things Neutral partake of Contraries, ſomtimes of one, ſomtimes of the other, and ſomtimes of both together, and this laſt is twofold, for ſomtimes it participates of contraries equally, ſomtimes of one more than another.

There is in all this Definition, if we dilligently heed the words, a certain doubtfulneſs or ambiguity, which knot ought to be unlooſed, that ſo all things may be made cleer, and we may not ſeem inſtead of teaching people to lead them into ignorance (as the Colledg of Phyſitians doth) and that we may ſo do, we will devide the buſineſs, and ſpeak of them all particularly.

We

We told you Medicine was the exact Knowledg of things Healthful, Unhealthful, and Neutral, and each of theſe to be conſidered as a Body, as a Sign, as a Cauſe, we ſhall now addreſs our ſelves to handle,

1. Such Bodies as are Healthful, Unhealthful, and Neutral.

2. Such Signs as are Healthful, Unhealthful, and Neutral.

3. Such Cauſes as are Healthful, Unhealthful, and Neutral.

In all theſe we ſhall be both as brief, and withal as plain as we can.

CHAP. 4.

Of Healthful Bodies.

1. A Body is Simply ſaid to be healthful when it is in good natural temper, when the ſeven Natural things, *viz.* Spirits, Elements, Complexions, Humors, Members, Vertues, Operations keep a good decorum, then is a Body Simply ſaid to be in Health.

2. A Body in Health according to time, is taken not according to the Natural inclination of the Body, as the former was, but when it is in ſuch a Natural temper, as we ſhewed before, only for the time being, the former is proper to the Body, this but accidental. Thus *Galen.*

Culpepers Comment.

I ſhall here explain a little, *Galens* meaning in thoſe words of his; *Seven Natural Things.*

1. *Spirit*, Taken in a Phyſical ſence, is an airy ſub-

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ſtance, very ſubtil and quick, diſperſed throughout the Body, from the Brain, Heart, and Liver, by the Nerves, Arteries, and Veins, by which the powers of the Body are ſtirred up to perform their Office and Operation.

2. An Element, is a Body pure, ſimple, unmixed, from which all Natural things have their Original, they are held to be in number four, Fire, Air, Water, Earth; their Operations are. Active as heat and cold, Paſſive as drineſs and moiſture.

3. Complexions are the Operations of theſe Elements upon Mans Body, as when the Fire prevails, the body is Chollerick, when the Air he is Sanguine, when the Water he is Flegmatick, when the Earth he is Melancholly.

4. Humors are,

1. *Choller, whoſe Receptacle is the Gall.*
2. *Blood, whoſe Seat is the Liver.*
3. *Flegm, placed in the Lungs.*
4. *Melancholly, which keeps his Court in the Spleen.*

Thus you ſee how Elements, Complexions and Humors are ſubſervient the one to other, even as the Spirit, Soul, and Body are (if we may reaſon *a minore ad majus*) in the Microcoſm.

5. Members or Limbs, are Simple or Compound, Principal or Subſervien.

Firſt, Simple Members are,

1. *Bones.*
2. *Cartilages.*
3. *Ligaments.*
4. *Veins.*
5. *Arteries.*
6. *Nerves.*

7. *Tendons.*

7. *Tendons.*
8. *Paunches.*
9. *Fat.*
10. *Fleſh.*
11. *Skin.*

Secondly, Compound Members are,

1. *Head.*
2. *Heart.*
3. *Liver.*
4. *Lungs.*
5. *Legs.*
6. *Arms.*
7. *Hands.*

Thirdly, Principal Members are,

1. *Brain.*
2. *Heart.*
3. *Liver.*
4. *Teſticles.*

Fourthly, Members Subſervient are,

1. *Nerves to carry the Animal Spirit.*
2. *Arteries to carry the Vital Spirit.*
3. *Veins to carry the Natural Spirit.*
4. *Spermatick Veſſels to carry the Procreative Spirit.*

6. Vertues are that whereby theſe act the Body, and they are Vital, Natural, and Animal, I forbear writing of them, there being a Treatiſe of them, *Λογολογο Phyſically* handled by me already at the latter end of my *Ephemeris* for 1651.

7. Operations of theſe upon the Body of man are,

Firſt, The Animal Vertue cauſeth.

1. *Imagination, Apprehenſion, Fancy, Opinion, Conſent, &c. in the two former Ventricles of the Brain.*
2. *Judgment, Eſteem, Reaſon, Reſolution, Diſpoſing*

poſing, Diſcerning, in the middle Ventricle of the Brain.

3 *Calling to mind what is to come, Remembrance of what is paſt, in the hinder Ventricle of the Brain.*

Secondly, The Vital Vertue moveth,

1. *Joy, Hope, Mirth, Singing, by dilating the Heart.*
2. *Sadneſs, Sorrow, Fear, Sighing, &c. by compreſſing the Heart.*

Thirdly, The Natural Vertue,

1. *Altereth Food into Chyle, Chyle into Blood and Humors, Blood into Fleſh.*
2. *Joyneth, formeth, ingendreth, encreaſeth, and nouriſheth the Body of Man.*

And now you ſee what *Galen* intends by a Healthful Body, namely, ſuch a one where all theſe keep a good and orderly decorum.

Chap. 5.

Of a Body Unhealthful.

1. A Body is ſimply unhealthful which is born mutilated by Nature, as wanting ſome Members, or ſome Operations or ſences, that is not perfect in reſpect of thoſe Seven Natural things before mentioned, as that cannot See, Hear, or Smel, or is a Fool, &c.

2. According to time a Body is unhealthful that is at preſent ſick in Body, or diſtemper'd in mind, or his Body broken or bruiſed in any part of it, whether internal

nal or external, that hath an accidental diſtemper in any of the ſeven Natural things.

This is ſo cleer it needs no Comment.

Chap. 6.

Of a Body Neutral.

THis, as we told you before, carries a threefold ſignification.

1. As things partake of either extremety ſwerving from the Rules of Healthfulneſs.

2. As they partake of both of them together equally.

3. As ſomtimes the one exceeds, ſomtimes the other in reſpect of time.

1. Taken in the firſt Sence, it is an exquiſite medium between healthful and unhealthful Bodies; And that

First, Naturally or Simply, as many people are born of unhealthful or ſickly Conſtitutions, ſo that the Nativity as a cauſe produceth ſuch an effect in every age.

Secondly, According to time, when the Body is neither perfectly in Health, nor yet ſick, ſuch a one as the proverb ſaith, *Is neither ſick enough to lie in Bed, nor well enough to follow his Imployment.*

2. Taken in the Second Sence, A Neutral Body is ſuch a Body as partakes of diverſe contrary qualities either in one part of the Body or in diverſe; when there is an oppoſition between them, and this concerns either the Formation of the Body or the Endowments of the mind, or temperature of the parts, when one contrary

appears

appears healthful, the other unhealthful, and this alſo

1. As it appears generally in all the ages of the Life.
2. As it appears but particularly at ſome certain times.

3. Taken in the third Sence, it is when the ages of a mans Life, Differ in reſpect of Health and Sickneſs as a man may be healthful in his Childhood and unhealthful in his youth, and the contrary, *viz.* ſickly in his infancy and healthful in Youth &c.

Culpeper's Comment.

The Firſt of theſe needs no explanation, the other two are ſomthing Obſcure, as in the ſecond *Galen* ſaith a man may partake of contrary qualities in the formation of the Body, *Viz.* A man may have a Head too big and feet as much too little, a man may have a Noſe exceeding the common bigneſs, and Eyes as much leſs than the common proportion, and the like.

2. In the Endowments of mind, as thus, A man may have a very good Apprehenſion, yet a bad Memory, a man may have very good Judgment in ordering a Battel and yet be a Coward.

3. In the temperature of the parts, the Liver may be too hot, and yet the Brain too cold; you may underſtand the reſt by theſe examples which are ſufficient to explain *Galens* meaning.

To the third, When the Ages of a mans Life differ in reſpect of health and ſickneſs ſaith *Galen*, which is no more than thus, to give you one example, A Childs Body or any part thereof may be too hot, by reaſon of ſucking a Chollerick Woman, in youth, either the whol Body or the ſame part of it may be too cold, imagine the Liver, Brain or the like, it may be too hot in Manhood, too cold in Age or the contrary to theſe.

Thus much for Bodies we come now to unfold the Signs.

CHAP.

CHAP. 7.
Of SIGNS.

OF theſe ſome indicate preſent health, others proclaim health to come, a third ſort put us in mind of health paſt.

In the ſame manner likewiſe ſome unhealthful Signs ſhew preſent Sickneſs, others give fair warning that ſickneſs is coming, other indications call to our remembrance the ſickneſs paſt.

Imagine the like by Neutrals, ſome ſhew a preſent Neutral condition, foreſhew it coming, call it to mind being paſt, and ſhew a diſpoſition as well healthful as ſickly.

The uſe of the Firſt and Second of theſe is admirable, the laſt is not ſo abſolutely uſeful.

And thus have we ſhewed you what Signs are, we come to treat of them particularly.

CHAP. 8.
Signs of a very good Conſtitution.

OF theſe ſome are deduced from the Reaſon or Eſſential Cauſe thereof, or from neceſſary conſequen which follow ſuch operations, and caſes, of which the firſt are called Eſſential the other Accidental.

Such as are Eſſentially of good Conſtitution, are ſuch in whoſe Bodies, heat, coldneſs, drineſs and moiſture are equally tempered; the Inſtruments of the Body

Bodie are compoſed in every part of due bigneſs, number, place, and Formation.

Culpeper.

I ſhall here for the benefit of yong Students intermix my Comment with the Text.

Whereas *Galen* ſaith, a good Conſtitution conſiſts of heat, cold, drineſs, and moiſture, equally tempered, you muſt not imagine they are ſo all over the Body, but according to place, for the Heart is and ſhould be hotter than the Brain, &c. but each part exceeds not its due proportion in theſe, the Brain is not hotter, colder, drier, nor moiſter than it ſhould be, judg ſo by the Heart, Liver, &c. and beleeve me ſuch a man is a rare Bird to find, almoſt as rare as a *Phœnix*.

Galen.

As for the exterior parts, in reſpect of ſoftneſs and hardneſs they keep a mean, as alſo in reſpect of roghneſs and ſmoothneſs, and as the external parts of the Body recede not from beauty, ſo the Endowments of the mind differ from Vertue and Honeſty as little as may be.

Culpeper.

Uſually you ſhall find it true that the handſommeſt Bodies have none of the worſt conditions, nay alwaies if heat, cold, drineſs, and moiſture be any thing equally commixed (although all the complexions are naught being corrupted by *Adams* fall, yet I ſay) the one if they be any thing equally commixed, ſets a ſtop to the violent ſwinge of the other, but if you take *Galens* Vertue and Honeſty here for Grace, that is the free Gift of God, and no waies coming by complexion, It is noted of *Titus Veſpaſian* that for Natural Endowments he was the Paragon of his time, and as it were the darling of Nature, this was the equality of his temper,

per, but he was a great perſecutor of the Saints, becauſe God denied him Grace, you by this may diſcern the difference between them.

Galen.

Temperature is apropriated eſpecially to the Similar Parts, Number, Formation, Magnitude, and Scituation to the Inſtrumental Parts, unity and community to them both.

Culpeper.

Similar Parts are thoſe which before in the Fourth Chapter we called Simple, Inſtrumental are thoſe which there and then we called Compound.

Galen.

Alſo the Vices or Failings in Unhealthful Bodies are of the ſame kinds, and the Bound or Limit which diſtinguiſheth them is a ſenſible hurt of the operations; and although Bodies of the beſt Conſtitution are now and then deficient, yet becauſe it remains but a while, nor troubles the ſences much, they are not withſtanding to be numbred amongſt healthful Bodies, we muſt then diſtinguiſh between the operations either much or little hurt, becauſe Nature is able not only to hold up its head againſt, but alſo to vanquiſh the one, but it lieth down to the other.

Unhealthful Bodies then are known by this, that the Operations are overcome, and loſe their vigour and activity by any cauſe cauſing a Diſeaſe.

In the middle between theſe two are Neutrals placed, and yet they have ſome Latitude alſo.

The Latitude of Health is devided into three parts, and although the Zodiack hath but two ſorts of Latitude, Health hath three.

1. *Healthful Bodies have ſome Latitude.*
2. *Unhealthful Bodies have another.*
3. *Neutral Bodies a third.*

In

In all ſuch as are great are eaſily diſcerned, ſuch as are ſmal not ſo eaſily, the weaker the Operations are in the Hurt, the harder is the Hurt to be diſcerned, as an infirmity in feeling is not ſo eaſily diſcerned as one in the ſight, becauſe the Sence is leſs noble.

Thus have we ſpoken of Healthful Bodies only in the general, of the other two we ſhall ſpeak of ſeverally, ſpecially, and particularly, but firſt of all we will devide them into parts.

CHAP. 9.

How many the Differences of the Parts are.

THe Univerſal Differences of Parts are four, becauſe ſome are Principals, others take their Original from theſe Principals, ſome parts of the Body are without any government at all: The Principals are ſuch as have their Power ingrafted in them by Nature, as the Brain, Heart, Liver, Teſticles: others have their Original and Power from theſe, as the Nerves from the Brain, as alſo the Marrow of the Back, the Arteries from the Heart, the Veins from the Liver, the Seminal Veſſels from the Teſticles; ſome are governed by themſelves alone, as Ligaments, Cartilages, *Membranæ* &c. and ſome have only Generation but no Government at all, as Hair and Nails. Theſe are the Differences of Parts, againſt which at this time the Tranſlator is not minded to be critical.

Chap.

CHAP. 10.

Of the Signs of the Brain.

OF the Indications of the ſeveral Tempers of the Brain we ſhall ſpeak hereafter, but there are five ſeveral things which ſhew the Nature of it.

1. *The Diſpoſition of the whol Head.*
2. *The Vertues and Vice of the ſenſible Operations.*
3. *The Vertues and Vices of actual Operations,*
4. *The Vertues and Vices of thoſe things which hold the Principallity.*
5. *The alteration of ſuch things as are outwards.*

The Diſpoſition of the whol Head is known,

1. *From the Bigneſs of it.*
2. *From the Figure of it.*
3. *From the Hair.*

CHAP. 11.

Of the Bigneſs and Smalneſs of the Head.

A Very ſmal Head is a proper Indication of a vicious Brain, and yet a great Head doth not neceſſarily declare a ſtrong Brain; If there be not capacity enough in the Skull to hold the Brain, or a ſufficient quantity of Brain, the Man muſt needs be a Fool, but yet

yet it no wiſe follows, that becauſe the Brain is much therefore it ſhould be good, that's an abſolute *non-ſequitur*.

We muſt then diſtinguiſh it thus,

1. *From the form of the Head it ſelf.*
2. *From the Parts ariſing from the Head.*

Firſt, From the form of the Head it ſelf the rounder the Head is, and the more ſpherical, it only being a little depreſſed on both ſides (for of neceſſity the fore and hinder part muſt ſtick out a little) gives argument of a ſtrong and healthful Brain.

Culpeper.

I ſuppoſe *Galen* means ſtrong in reſpect of Health not in reſpect of Wit or Underſtanding, he that hath ſuch a round Head as *Galen* talks of, is not ſo ſubject to Diſeaſes in the Head as another man is, but we ſee many ſickly men have better wits than many healthful; and ſo ſuch as have long Heads to be as wiſe as ſuch as have round.

Galen.

If the hinder part of the Head that which ſticks out be deminiſhed, look upon the Nerves, the Neck, and the Bones, for if they be according to Nature, the fault is in defect of Matter not of Vertue, but if they be not as they ſhould be alſo, the very principal is debilitated, the Brain it ſelf is weak and this you ſhall ſeldom find fail, indeed the Head neatly faſhioned ſhews a ſtrong Brain.

Alſo the part ariſing or ſticking out on the Forehead, is to be heeded, and their bigneſs and ſmalneſs, and the ſences there placed, *Viz.* Seeing, Taſting, Smelling, theſe ariſing from the Principal, atteſt the Vertue or Vice of the Principal from which they ariſe, *Viz.* The Brain.

Culpeper.

Culpeper.

I am not altogether of *Galens* opinion in this, yet will I not be Critical in it till I have more experience in the thing, the old Proverb is, and 'tis a good one, *De mortuis nil niſi bonum,* ſpeak nothing but good of them that are dead.

Chap. 12.

Of ſuch Operations as have obtained the Principality.

THe Vertues and Vices of Principal Operations ſhew the Vertues and Vices of the Principals themſelves: I call them Principal Operations which come from the Principals alone without a Medium; as ſubtil wit ſhews a good ſubſtance of the Brain, a dull wit ſhews the Brain to be too thick, a ready Apprehenſion, a ſound Judgment, a ſtable and firm Memory, ſhews a good Brain, dulneſs of Apprehenſion, apiſh Judgment, and Forgetfulneſs ſhew a bad Brain; fickleneſs in Opinion ſhews a hot Brain, ſtability in Opinion, ſhews a cold Brain.

And yet here are two ſorts of Indications which I think I have paſſed by, though I promiſed them in the beginning; the one of which concerns Natural Operations, the other, things without, we ſhall ſpeak of them hereafter.

Culpeper.

This Chapter, although very ſhort, yet in my Opinion very pithy, I ſhall but ad a little to honeſt *Galen* in it, he tells you, *That a good Judgment, a nimble Ap-*

prehenſion, and a retentive Memory, argue a good Brain, they do ſo, yet in few men ſhall you find all three of them excellent; then conſider, the Apprehenſion lies in the fore part of the Brain, and that's the reaſon rubbing the Forehead quickens the Apprehenſion; Judgment lies in the middle, and Memory in the hinder part of the Brain, then do but conſider which of theſe three is weakeſt, which ſtrongeſt in you, and you may know which part of your Brain is weakeſt, and which ſtrongeſt.

Chap. 13.

Signs of a good temper of the Brain.

IF the Brain have obtained a good temper of the four firſt Qualities, *Viz.* Heat, Cold, Drineſs, and moiſture, the Operations thereof are alwaies moderate, and ſeldom exceed the golden mean, the excrements which it avoids by the mouth, Noſe, Ears, or Eyes are moderate. It is not very ſubject to be hurt by external Heat, Coldneſs, Drineſs, or Moiſture, for if the temper within be good, it keeps external diſtempers from harbouring there. The Hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when Men, they curl ſomthing but not much, neither are they eaſily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but alſo to the Region Men live in, and alſo to the temperature of the Humors without the Skull.

Culpeper.

I like a man that is not aſhamed to call in his Errors

as

as *Galen* here doth, and not daub over the old ones with a Plaiſter of new ones as our Colledg did in mending their Diſpenſatory, indeed *Galen* is in the truth, diverſe Regions give diverſe colours of Hair uſually, as moſt Welch men have light or yellow Hair, moſt Spaniards black; alſo the temperature of Brain alters not the Hair at all unleſs by accident, as it heats or cools the adjacent parts, but the Humors without the Skull, and that's the reaſon in great Surfets uſually the Hair comes off, and every one that knows any thing knows that the Liver is the Principal part afflicted in a Surfet.

Chap. 14.
Signs of a hot Brain.

SIgns of a hot Brain beſides thoſe we named before are, the Forehead looks reddiſh and feels hot, the Veins on the white of the Eyes appear plain and red, the hair is hard and curling, they are ſoon bald, and the hotter the Brain is, the ſooner are they bald, the excrements which come from the Brain by the Mouth, Noſe, Ears, and Eyes, are but few, and thoſe few argue drought, their Head is filled (eſpecially ſuch as keep no regular diet) with unconcocted excrements, hot Meats and Drinks, hot air and hot ſmels cauſe Headach, they ſleep but little; and that little is very unquiet.

Culpeper.

Such whoſe Brain is too hot are almoſt continually troubled with Headach; Dreams of fighting and quarrelling, their Apprehenſion is exceeding quick, and their ſmel good: when you find theſe Symtoms in one that is troubled with Headach, cool the Brain.

Chap. 15.

Signs of a cold Brain.

THe Indications of a Brain which is colder than it ought to be, are very many, excrements appear in their proper places which we ſhewed before, the hair is black, ſoft, ſmooth, and not curling, it is a long time after the Child is born before the Hair grow, they being evilly nouriſhed at beginning, ſuch are eaſily offended by cold cauſes, and being ſo offended are troubled with heavineſs in the Head, and diſtillations from it, their Face is pale, neither is their Forehead hot, the Veins in their Eyes are not ſeen in the leaſt, they are dull witted, and mightily given to ſleep.

Chap. 16.

Signs of a dry Brain

THe Indications of a dry Brain are very few ſuperfluities, accureneſs of Wit and ſences, they watch much, their Hair is hard and rugged, yet quickly grows, it curls, yet are they ſoon bald.

Chap.

Chap. 17.

Indications of a moiſt Brain.

THe Signs of a Brain that is moiſter than it ſhould be are plain, Hair in no waies curling, plain and ſoft, they never are Bald, their Wits are dull and ſtupid, never able to get the Philoſophers Stone, their Sences are not good, many excrements flow from the Head, they have tears at will, much and deep ſleep.

Theſe are the Signs of a ſimple diſtemper of the Brain.

Chap. 18.

Signs of a hot and dry Brain.

OF Compound Diſtempers we ſhall firſt give the Indications of a hot and dry Brain, in which Diſtemper but very few ſuperfluities of the Brain are avoided, for there are but few to avoid, they have excellent quick and nimble Wits, they watch much, their Sences are good, their Hair grows ſoon in Youth, yet are they ſubject to be bald, their Hair curls, their Forehead appears red in colour, and hot in feeling.

Culpeper.—

" I am of Opinion that ſimple diſtempers ſeldom diſtemper the Brain, not becauſe they are not offenſive, but becauſe they never go alone, and my reaſon is, becauſe they are Compound in every Element; as the fire is not only hot, but alſo dry, the water not only cold,

but alſo moiſt, and that's the reaſon I gave you not any comment upon the Simple diſtempers; to proceed.

A hot and dry diſtemper of the Brain uſually cauſeth continual Headaches, and the more it exceeds the golden Mean in heat and drineſs, the greater is the pain, as for the curling of the Hair, and baldneſs which *Galen* ſpeaks of, I find they do not alwaies happen true; for *Aries* which is a hot Sign gives thick Hair, and never baldneſs unleſs *Sol* be in it, if it do then, but for Remedies of ſuch a diſtemper of the Brain, uſe, Fumitory, Willow Leaves, Lettice, Hops, Water Lillies, white Poppy Seeds, Roſes, Violet Leaves and Flowers, Strawberry Leaves, the Seeds of Endive, Succory, Musk-Millions, and Pumpions, you may uſe them which way you pleaſe they are all harmleſs.

Alſo if the pain be extream. and ſleep fly from you, take two grains of *Laudanum Londinenſe*, at night going to bed.

Chap. 19.

Signs of a hot and moiſt Brain.

IF Moiſture be joyned to Heat, and both of them ſurpaſs the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples ſeem great, the excrements of the Head are many, yet ſeem well concocted, all hot things whether taken inwardly or applied outwardly cauſe them to have a ſtretching diſtention and heavineſs in their Head, if you moiſten their Heads they avoid excrement the more, they are perpetually troubled with pains in their Head when the wind is South, the North

North wind eaſeth them, they cannot keep themſelves awake neither can they ſleep quietly, but are moleſted with Dreams, and troubled with fooliſh imaginations, ſo that many times they think they ſee the things they ſee not, and hear the things they hear not, eſpecially if the Brain offend more in heat than it doth in moiſture, only remember the Indications of a ſimple diſtemper, and ſo may you with eaſe find out which quality moſt abounds, for if the heat be much, and the moiſture little moſt Signs of heat appear, but if the moiſture abounds much, and the heat be but little peccant, moſt Signs of moiſture appear.

Culpeper.

Galen could not have made a more lively Deſcription of this evil if he had been in a Mans Head that had it with a Candle and a Lanthorn. I ſhall ad this,

1. This Infirmity is alwaies accompanied with wind, which ſomtimes proceeds from the Hypochondria or Region of the Spleen, and then the Imaginations are dreadful, but no pain nor diſtention troubles the Head in the day time, neither are the Veins of the Temples ſwollen, this uſually comes by drinking, let them take away the cauſe and the effect will ceaſe; for it is not my Task to ſpeak of the Spleen at this time.

2. If the Diſeaſe be inherent to the Brain as here *Galen* deſcribes it, bleeding is a very good Remedy, if the ſeaſon of the yeer &c. permit; alſo becauſe wind alwaies accompanies it, the Roots of Parſley, the Roots and Leaves of Fennel, Mugwort, Plantane, Vervain, and Willow Leaves are good Medicines, they may boyl them in Water and drink the Decoction.

I have very often known Plantane Roots alone being eaten as People eat Apples, help this Infirmity when nothing elſe would, and therefore Gentlewomen might

do well to keep some of them candied with Sugar continually in their Houses, for their own benefit and their poor Neighbors.

Chap. 20.

Signs of a cold and dry Brain.

IF a distemper of cold and drineſs afflict the Brain, the Face is cold in feeling, livid, swarthy and discoloured to the Eye, you can see no Veins in their Eyes, and their Head is easily afflicted both by cold, and cold things; the temper of their Brain and Head is very unequal, for some times their Heads are light and excrements flow thence moderately, sometimes they are exceedingly troubled with heavineſs of their Heads, and they are troubled with Distillations from the Brain upon every light and slight occasion, alwaies remember the former rule given, regard the Signs of the Simple distempers, so may you know whether coldneſs or drineſs most super-abound.

Culpeper.

Such whose Brains are cold and dry, have admirable Memories, and are fantastick in their actions, fearful, and think every thing they do, whether it be Meat or Drink, or Exercise of Body, doth them harm, they sleep very badly &c.

A Cup of strong Beer with Nutmeg and Sugar is an excellent morning draught for such People; for although I would have such as have their Brains too hot and moist fly from strong Beer and Wine as fast as from a Dragon, yet is it exceeding good for these.

Medicines

Medicines proper for them are Conſerves of Roſes, of Borrage, and Bu[illegible]s. *Conſerva Alchermes.*

For Simples, Borrage, Bugloſs, Marſh Mallows, Mollows, Vervain, Violet Leaves and Flowers, Strawberry Leaves, Betony, Sage, Fumitory, Hops, &c.

Chap. 21.

Signs of of a cold and moiſt Brain.

THe Brain afflicted with cold and moiſt diſtempers, moves a man to an inexpugnable deſire of ſleep, and when he is awake, his Brain is ſo muddy, and his Sences ſo dull, that he can do nothing that will get him honor here, nor make him famous another day, the excrements that flow from his Brain are abundance, he ſeldom goes without a ſnotty Noſe, his Head is full, though not of Wit, and heavy, and is moſt afflicted in cold and moiſt weather.

Culpeper.

Such people are very ſubject to Lethargies, Coma, Carus, and other Diſeaſes of the Head that proceed of coldneſs and moiſture.

For Cure, Juniper Berries are excellent to eat ten or twelve of them every morning faſting; as alſo Bettony, Chamomel, Peony Roots and Seeds, Calaminth, Fennel, ſweet Marjoram, Penyroyal, Mother of Time &c.

Chap.

Chap. 22.
Of the SENCES.

MAny have their Sences in Vigor when they are yong, and void of all blemiſh, and yet in age they ſoon decay, as you ſhall ſee the Sight of ſome People decay by that time they are twenty or twenty four yeers of age, and therefore 'tis true enough, that the Brain firſt declares age is coming, as uſually appears by the Hair of the Head.

Chap. 23.
Of the Eyes.

THe general mention we ſhall make of the Eyes is but ſhort.

When the Eyes being touched are manifeſtly hot, very quick and ſwift in motion; when men whoſe Eyes are afflicted ſtare nimbly about and ſeldom hold their Eyes ſtill, when the Veins in the Eyes are large and red, the Eyes are afflicted by heat.

If the diſtemper of the Eyes ariſe from cold the Signs are contrary to theſe. When they are offended by moiſture they are alwaies full of moiſture, and the party weeps againſt his will, but if by drineſs they appear hard and dry, in all they muſt be helped by a moderate uſe of things contrary to the Humor offending, I ſay moderate becauſe of their tenderneſs which endures no violent Medicines.

Culpeper.

Culpeper.

1. If the Eyes be afflicted by heat, 'tis no matter whether drineſs or moiſture accompany it, as one of them alwaies doth, I commend unto you the diſtilled Water of Looſ-ſtrife (you may find the Deſcription of it and the place where it grows, in my *Engliſh Phyſitian*) to waſh your Eyes with.

2. If it come of cold, Eyebright water is better.

3. If Cataracts, Pin and Web, or the like grow over the Sight, do not go about to eat it off with corroding Medicines, as the Duncical practice of ſome Phyſitians is, for take notice that the Film which offendeth is not of a thickneſs in all places, and then your mother wit will teach you that you may eat aſunder the Tunicle of the Eye in one place before you have eat away the Film offending in another: Therefore in ſuch caſes make an Oyntment with Chelondine (otherwiſe called Sullendine) and Hogs Greaſe, or an Oyl with the ſame Herb and Sallet Oyl, and anoynt your Diſeaſed Eye with it.

Theſe ſpecial Rules you ſhall not twice in your Age find to fail, therfore eſteem them as Jewels.

Chap. 24.

Of the Greatneſs of the Eyes.

THe greatneſs of the Eyes where they are neatly compoſed, and the Sight ſtrong, ſhew abundance of well tempered ſubſtance, whereby they are formed, but if neatneſs of compoſure be wanting, the ſubſtance indeed is much (and ſo there may be of a heap of dung)

but

but it is not well tempered, and therefore the Sight is weak and the Eye not commendable.

Chap. 25.

Of Smalneſs of the Eyes.

SMalneſs of the Eyes, if they be neatly compoſed, and their Vertue operative, ſhews ('tis true) little ſubſtance, or ſcantineſs thereof, but that ſubſtance is well tempered, whereof the Eyes are formed; But if together with ſmalneſs they have an ill compoſure, and withal fail in their Operations, their ſubſtance is but little and that little is ſtark naught.

Chap. 26.

Of the Colour of the Eyes.

AS concerning what belongs to the colour of the Eyes, they are devided into gray and Black; Gray Eyes which are cleer, and abound not much with moiſture, are an argument of a ſtrong Sight: Judg of black Eyes alſo by their cleerneſs.

Culpeper.

The black Spot in the midſt of the Eye is the Chriſtalline humor in which the Viſive Vertue reſides, that round about it, being of many colours is called the Iris, or in plain Engliſh the Rain-bow, this indeed contains in it all colours, for if we had not all colours within our Eye, we could not diſcern them without, and that's the Reaſon ſhutting our Eyes a little makes us ſee the better

better becauſe it reflects the Beams back to the Iris, where they are recruited, there the cleerer you perceive the Iris to be, the ſtronger the Sight is, you ſhall never find this fail; I was once to ſatiſie my mind, where a Chirurgion diſſected the Eye of a Sheep and the Eye of a Cat, becauſe we were willing to ſee what reaſon might be given why the one could ſee better in the night than the other; The Reaſons we found were theſe,

1. *The Chriſtalline Humor of the Cats Eye was far cleerer.*
2. *The Iris was much cleerer.*
3. *The Optick Nerve alſo in the Cat (the difference between the bigneſs of the Beaſts conſidered) was much bigger.*
4. *The Optick Nerve of the Cat had two Originals at a great diſtance the one from the other, the one from the Cerebrum or Brain, the other from the Cerebellum or hinder part of the Brain.*

Chap. 27.

Of Grayneſs and Blackneſs of the Eyes.

THe Eye is Gray by reaſon of the greatneſs or ſplendor of the Chriſtalline Humor, or elſe becauſe it ſticks out, or elſe becauſe of the paucity and pureneſs of the Aqueal Humor; all theſe happning together make a very gray Eye, and as more or fewer of them happen, ſo the Eye is more or leſs gray.

A Black Eye is cauſed either by the ſmalneſs of the Chriſtal-

Chriſtalline Humor, or becauſe it is deeply ſeated, or of the abundance or thickneſs of the Aqueal Humor, by all theſe or ſome of theſe it is more or leſs black.

The Aqueal Humor, the more it is in quantity and the thinner in quality, the moiſter is the Eyes, the thicker it is in quality and the leſs in quantity the dryer are the Eyes.

As for the Chriſtalline Humor, the harder it is, the dryer is the Eye, but the ſofter it is, the moiſter.

Culpeper.

I am far enough from *Galens* Opinion in this, I cannot beleeve the Sight is ſtronger in Gray Eyes than in Black, but rather the contrary, neither am I of his Judgment of the cauſes of the differences in colour; If you look upon the Microcoſm or Body of Man, I hold the cauſe to be in the Iris; if you look upon the Macrocoſm or Book of the Creatures, we find fiery Signs ariſing at the Nativity to give Hazel Eyes which are thoſe he here calls black, and ſo doth either Luminary when they are in the Horoſcope, and I hope none is ſo Foolridden to ſay the Luminaries ſtrong in the Aſcendent, can or do ever give weak Sights.

Again, I do not conceive the Aqueal Humor to be the cauſe of the moiſtneſs of the Eye, the Aqueal Humor is an Excrement produced by the Vitrial or Glaſſy Humor as it nouriſheth the Chriſtalline, and never ſtirs from its place to moiſten the other parts of the Eye, but rather the Glandulæ or Kernel ſeated in that corner of the Eye next the Noſe, which hold the tears, I ſuppoſe moiſtens the Eye.

Chap.

Chap. 28.
Of the Temperature of the Heart.

WEE come now to ſpeak of the Temperature of the Heart, but before we begin take notice of this, That in every part when we ſay it is Hotter or Colder, or Dryer or Moiſter than it ought to be, we ſpeak it as proper to the Part we treat about, not comparatively with other Parts, for the coldeſt Temperature of the Heart which can be in a living Man, is hotter than the hotteſt Temperature the Brain is capable of ſuffering.

Chap. 29.
Signs of the Heart overheated.

WHen the Heart is hotter than is fit or convenient for it to be, ſome Indications are inceperable and proper, as deep breathing, ſwiftneſs of Pulſe, the man is bold and active, hot, furious, angry, and raſh, the Breaſt and upper part of the Belly is rough, uſually the heat of the Heart heats the whol Body, unleſs the Liver be very cold and withſtand it; It dilates the Breaſt much, which alwaies anſwers to its heat, unleſs the coldneſs of the Brain, which is deduced along the Back-bone withſtand it; but if the Breaſt be very broad and the Head very little, then you may be ſure the

the Heart is too hot, but if the Head be great and the Breast narrow, you may be certain the Breast is too cold; but if both be proportionable, 'tis a sign neither of heat nor coldness of the Heart, you must look to other Signs.

Chap. 30.

Signs of the Heart too cold.

IF the Heart be too cold, the Pulses are less than Naturally they ought to be, and yet it doth not necessarily follow, that they should be slower or more rare, the Breast is little, and the colder the Heart is, the less is the Breast and the weaker the Pulse, the Man moves about his actions as though he dragged a Mill-stone after him, he is timorous and fearful, afraid of his own shadow, and hath no hairs upon his Breast: the difference in degree of coldness may be known by the greatness and smallness of these Symtoms, and this Rule will serve throughout the Body.

Chap. 31.

Signs of a dry Heart.

A Dry Heart makes a hard Pulse, the Man is not very prone to anger, but when you have anger'd him, you will have much ado to please him again; finally, if the Heart be dry so is all the Body unless the Liver be very moist.

Chap.

Chap. 32.

Signs of a moiſt Heart.

THe Indications of moiſtneſs of the Heart are ſoftneſs of the Pulſe, they are ſoon angry and as ſoon pleaſed again, the whol Body is very moiſt unleſs the Liver be very dry.

Thus much for the temperature of the Heart according to the firſt qualities ſimply taken.

Chap. 33.

Signs of a hot and dry Heart.

IF the Heart be oppreſſed with heat and drineſs, the Pulſes are great, hard, and ſwift, they fetch their Breath ſwiftly, and the ſwifter if the breadth of the Breaſt anſwer not equally by proportion to the heat of the Heart, their Breaſt is very rugged if they be ſick, but if it be natural to them, it is very hairy, they are full of action, haſty in all things, angry and Tyrannical.

Culpeper.

Herbs Medicinal for ſuch as labor under this Infirmity, are, Borrage, Bugloſs, Sorrel, Woodſorrel, Lettice, Purſlane, &c. theſe and Syrups or Conſerves made of them; alſo let ſuch drop four or five drops of Oyl of Vitriol, or Spirit of Salt in their Drinks and ſhake it up and down before they drink it.

Chap. 34.

Signs of a hot and moiſt Heart.

IF moiſture together with heat predominate at the Heart, the Mans Breaſt is not ſo rough nor hairy, they are quick enough to anger and Action, but not ſo cruel in their anger as if drineſs prevail, their Pulſe is great, ſoft, ſwift, and frequent: If the Breaſt be large they draw their Breath very deep, if narrow, very thick, and their experation or letting out their Breath, is done with more ſwiftneſs than their inſpiration or drawing in their Breath, ſuch Bodies are mighty ſubject to Diſeaſes of Putrefaction of Humors.

Culpeper.

Things Medicinal for ſuch, are Conſerves of red Roſes, Syrup of Violets, of Bawm and of Citron Pils, as alſo of the Juyce of Citrons and Lemmons, Preſerved Citron Pills &c.

As for Simples, Citron Seeds, Rue, Bawm, Angelica Roots and Leaves, Woodſorrel, the Flowers of Roſes, Borrage, Bugloſs, and Violets; (above all ſweating and Bleeding may be commended in this infirmity) Hartshorn, Ivory, Scorzonera Roots, and Roots of Butter-Bur &c.

Chap.

Chap. 35.
Signs of a cold and moiſt Heart.

INdications of the Heart when coldneſs with moiſture abounds, are ſoftneſs of the Pulſe, Fearfulneſs of Mind, ſlowneſs of Body, he hath ſcarce Spirit enough to be angry, much leſs to fight; as for ſuch things as belongs to the Breaſt and the reſt of the Body you may diſtinguiſh them as you were taught before.

Culpeper.

Much exerciſe is very convenient for ſuch Bodies, I ſuppoſe there were but few troubled with this infirmity in the *Spartan* Common-wealth in *Lycurgus* his time, Thraſhing, and cleaving Loggs is good Phyſick for them.

For Medicines, *Aromaticum Roſatum*, and *Aromaticum Caryophillatum*, *Confectio Alchermes*, *Mithridate*, *&c.*

For Simples, Rue, Angelica Roots, Nutmegs, Cinnamon, Saffron, Marigold Flowers, Bettony, Bawm, Alicampane, Roſemary Leaves and Flowers, *Cum multis aliis quæ nunc præſcribere longum eſt.*

Chap. 36.
Signs of a cold and dry Heart.

THe Heart being cold and dry renders the Pulſe hard and ſmall, yet reſpiration, if the ſmalneſs of the Breaſt anſwer to the coldneſs of the Heart, is moderate,

if the Breast be very Broad-'tis rare and slow, above all men these are least prone to anger, but once anger them and they will never care for you more, there is not one of a hundred of them that hath any Hair of his Breast.

Take this common Notion in all this we have written or shall write concerning this Subject, That we when we speak of the Conditions of Men, speak of them barely as they are Natural and ingrafted in Man, not as they are amended by Phylosophy or Education.

Culpeper.

Conserves of Roses, Borrage, Bugloss, and Rosemary Flowers is very good for such; as also Marigold Flowers, Saffron, green Walnuts preserved, Juniper Berries, Bettony, Candied Citron Pills, &c.

Chap. 37.

Signs of a hot Liver.

THe Indications of a hot Liver, are, bigness of the Veins, abundance of red Choller, *viz.* Choller adduſt, the Belly and Bowels are rough, and the Blood hot; also the whol Body is distempered with heat unless the coolness of the Heart hinder.

Chap. 38.

Signs of a cold Liver.

THe coldness of the Liver is known by narrowness of the Veins, abundance of Flegm, the whol Constitution of the Body is cold, idle and lazy, unless the Heart

Heart be all the hotter, the Bowels and Belly, *Viz.* The Region of them is ſmooth.

Chap. 39.
Signs of a dry Liver.

A Dry Liver cauſeth thick Blood, and but a little of it; the Veins are hard, the whol Body is dry, and needs muſt if the Liver that makes the Blood which nouriſheth it be ſo.

Chap. 40.
Signs of a moiſt Liver.

A Moiſt Liver gives abundance of Blood, but there is much water amongſt it, the Veins are ſoft and ſo is all the Body unleſs the Heat of the Heart withſtand it.

Thus much for the qualities of the Liver conſidered as Simple by themſelves and not commixed with one another.

Chap. 41.
Signs of a hot and dry Liver.

THe Indications of the Liver when it is hotter and drier than it ought to be, are, The Bowels are rough, the Blood thick and dry, ſoundly peſtered with

Choller, it is yellow Choller in youth, but black or adust Choller in age, the party is subject to dry Scabs, the Veins are large and hard, and although the Heat of the Heart may withstand the coldness of the Liver, yet cannot the moisture of the Heart withstand the driness of the Liver, for the driness of the Heart is sooner overcome by the moisture of the Liver, than the driness of the Liver by the moisture of the Heart.

Culpeper.

Herbs Medicinable are Liverwort, Strawberry and Violet Leaves, Raisons of the Sun, Endive, Succory, Fumitory, Water-Lillies, Lettice, Purslain, Nightshade, these or any of these, or others like them in operation, are excellent to boyl in clarified Whey in the Summer time.

Also the Compounds of them. Syrups or Conserves made of them: as also Dandelyon, Scabious, Devils bit. Scurvy-grass, Groundsel, Peach Leaves, Dyers Weed, Furs Flowers &c.

Chap. 42.

Signs of a Hot and Moist Liver.

IF the Liver be hot and moist, the Bowels are not so rough as when it is hot and dry, they abound exceedingly with Blood, their Veins are large, the habit of their Body hot and moist, unless the heat of the Heart spoil all.

If these two Qualities surpass the Bounds of Nature and Mediocrity, presently comes a Disease of Putrefaction, of corrupt Humors, if moisture abound more than heat, of adustion of Blood, if heat abound more than moisture. *Culpeper.*

Culpeper.

This Temper of the Liver keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at leaſt ſuch as people call Complexion, comes from the Liver.

If the qualities of the Liver abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you ſhall be taught hereafter.

Chap. 43.

Signs of a Cold and Moiſt Liver.

THe Indications of a Liver, colder and moiſter than it ought to be, gives ſmooth and ſlick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whol Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpeper.

Here you have the Deſcription of a Flegmatick Complexion wherein if you perceive Flegm exceed the due limits of reaſon, you may thus correct the cold and moiſt temper of the Liver that ſo it may breed better Blood.

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Tranſlation of the *London Diſpenſatory*) are very good for ſuch a one to carry about him, and now and then to eat a little; alſo to drink a Decoction of Guajacum, with the like weight of Raiſons of the Sun, eſpecially if a Dropſie be feared, as often is upon ſuch a diſtem-

per. For Simples you may uſe Cinnamon, Galanga, Agrimony, Harts-tongue, Maudlin, Wormwood: A draught of Wormwood Beer is a good Mornings Draught for ſuch people; Water-creſſes, Hyſop, Spicknard, Fennel, Origanum, Centaury, Betony, Chamomel &c.

Chap. 44.

Signs of a cold and dry Liver.

IF the Liver be too cold and dry, ſo is the Body alſo, becauſe it is nouriſhed by the Liver, the Veins are ſmal, the Blood little, and the Body lean.

Culpeper.

Galen hence for a while, gives you Signs of the generall Conſtitution of the Body, and I ſhall piece in with my might with him there, I added nothing here to his briefneſs for that cauſe.

If the Liver be colder and driet than it ought to be, the Body is Melancholly, and conſuming, you may take this *Pro confeſſo*, in ſuch a caſe you muſt proceed thus;

1. Eye the Spleen, for there muſt needs be a fault either there, or a ſtopping in that Branch of the *Vena Porta*, which carries the Melancholly Juyce to it: you may ſtrengthen and amend that with Calamint, Capers and Caper Bark, Tamaris and Tamaris Bark, Bettony Wall-flowers, Wormwood, Dodder, Hartſtongue, Epithimum; If you think the Spleen be too hot, uſe Endive, Succory, Lettice, and Liverwort.

2. Eye the Heart, for all Melancholly vapors afflict that eſpecially, the way how to do it you have in the 36. Chapter.

3. Re-

3. Reſtore the conſumed Fleſh, and Snails are the beſt things that I know for it, for Man being made of the ſlime of the Earth, all ſlimy things reſtore his Nature when it languiſheth, and therefore they play the wiſe men indeed, if a man may ſpeak by contraries, that firſt purge away the ſlime of the Snails before they uſe them.

Chap. 45.

Signs of a hot, cold, moiſt, and dry Temperature of the Teſticles.

THe hotter the Teſticles are, the proner is the Man to Venery, the more Boys he gets, his Privities are ſoon Hairy, judg the clean contrary by a cold temperature of thoſe Parts; moiſture of the Teſticles makes much and watry Seed, but drineſs of thoſe Parts gives but little Seed and that little is dry.

Chap. 46.

Signs of a hot and dry temperature of the Teſticles.

THe Seed Procreative of ſuch people, is hot, dry, and thick, yet moſt fruitful, and engenders uſually the ſtrongeſt Children, ſuch people be they Men or Women it matters not much, are very prone to Venery, they have ſoon Hair about their Privities, and the Parts

Parts about them, even to their Navil upwards, and the midſt of their Thighs downward, but as they are prone to Venery, ſo are they ſoon ſatisfied, and are offended with compulſion to that ſport.

Culpeper.

If you perceive too much heat in thoſe Parts, for *omne nimium vertitur in vicium*, uſe cooling Herbs, as Endive, Succory, Houſleek, Lettice, Plantane, Purſlane, theſe clarified in Whey are very good and wholſom; as alſo, Roſes, Water Lillies, Cucumers, the Seeds of Cucumers, and Melones, of Poppies both white and black &c.

Chap. 47.

Signs of a hot and moiſt temperature of the Teſticles.

IF moiſture be joyned to heat of the Teſticles, as it is in many People of a Sanguine Complexion, they are not ſo full of hair about their Privities as the former are, they abound more in Seed, yet is not their Appetite to Copulation ſo great, they ſuffer leſs detriment by the often uſe of the Act than the former do, for in deed and in truth they receive more detriment by abſtinence from the Act, than by operating in it.

Culpeper.

I take this to be the Temperature the Teſticles ſhould be of, and therefore it is needleſs to preſcribe Remedies, only I care not greatly if here I be a little critical againſt the Colledg of Phyſitians, it comes ſo pat in my way I know not well how to avoid it, and therefore

therefore harken to me that God may hearken to you.

Is not Seed of Man (take Man for both Sexes as the Latins take *Homo*, and the Greeks ἄνθρωπος) Is not I ſay the Seed of Man hot and moiſt, which is the *Cauſa Formans* of the Child? is not the Mothers Blood whereof the Child is formed, naturally hot and moiſt alſo? is not the Cell of the Womb in which the Child is formed, hot and moiſt? were your wits then a woolgathering, or did you dream waking, when you wrote in your Book of the Rickets that a Child newborn before its Complexion be altered by any Medium is cold and moiſt of Conſtitution? I pray if ever your Book deſerve another Impreſſion let that be amended, or elſe defaced with a *Deleatur* for an Error of the firſt Magnitude.

Chap. 48.

Signs of a cold and moiſt temperature of the Teſticles.

THe Indications of a cold and moiſt temperature of the Teſticles are, ſmoothneſs and moiſture about thoſe parts, averſeneſs to the Sports of *Venus*, they care not whether ever they come to that School or not, the Seed is thin, watry, and unfruitful, and either produceth no Conception at all, or elſe but a weakly, ſickly puny Girl at the beſt.

Culpeper.

This hath need enough of Remedy in whomſoever is afflicted by it, let ſuch eat the quantity of a Nutmeg of *Diaſatyrion* every morning, you may have it at the Apothecaries,

Apothecaries, or if you please to make use of my Translation of the *London Dispensatory*, you have there the way how to make it your selves.

As for Simples, Rocket, Nettle Seeds, Burnet, Mugwort, Penyroyal, Lovage, the Roots of Satyrion, Maddir, and Eringo, the Berries of Bay, and Juniper, Nutmegs; for Herbs, Peony, Sinkfoyl, and Mother or Time, Calaminth, Featherfew and Rue.

Chap. 49.

Signs of a cold and dry temperature of the Testicles.

THe Seed is thick and very little.

Culpeper.

Such People usually love their Study better than the Sheets, you may remedy it with such Food as are Naturally hot and windy, and by eating such Creatures as are lustful and fruitful, as Crabs, Lobsters, Shrimps, Sparrows, Quails, Partriches, Eggs, the Stones of Cocks and Lambs, you have plenty enough of them in my *Directory for Midwives*.

As for Simples we advised before, Pease and Beans are good for such; as also Parsnips and Skirrets, Figs, Pinenuts, Galanga, &c.

Chap.

Chap. 50.
Of the Habit of the whol Body.

WEE told you before that the Habit of the whol Body uſually followed the Nature, or agreed with the Conſtitution of the Heart and the Liver; but of the two it is moſt aſſimilated to that which hath the ſtrongeſt firſt quality in it, which for that cauſe it is called effective.

Take then notice, That we call that, the Habit of the Body, which is preſented to the view of the Eye, *viz.* The Fleſh and ſome of the Muſcles, for the Veſſels which come to theſe, are not a part of the ſubſtance, but certain rivolets which adminiſter to its wants; We come now then to the Indications of this, and we ſhall firſt of all give you the Indications of a good temper of the Habit of the whol Body, which we ſtate as a Baſis of the reſt, that ſo you may ſee how much all diſtempers decline from it.

All Diſtempers diſcolour the Skin one way or other, and from thence are Indications taken, yet if the Region be never ſo temperate, if the Body be never ſo well in Health, and of never ſo good a Conſtitution, yet if he expoſe his naked Body to the Sun in the Summer time, it will mar all the Indications that can be taken from the colour, and therefore you muſt heed cuſtom as well as colour, and therefore Virgins which vail their faces from the Sun preſerve their Beauty by it.

All theſe words have been about what our intent is to do, we now come to the matter it ſelf.

Chap.

Chap. 51.

Signs of a Moderate Temperature.

THe Indications of a Moderate Temperature according to the whol Habit of the Body are, a mixed colour in the Face of red and white, as though the Lilly and the Roſe ſtrove for Superiority, the Hair yellow, and moderately curling; the Carnoſity or Fleſhineſs of the Body mean in reſpect both of quantity and quality, all the Parts of the Body keep the Golden Mean, and avoid exceſs on either hand; exceſs to this are, groſsneſs, thinneſs, fleſhineſs, leanneſs, fatneſs, hardneſs, ſoftneſs, roughneſs, ſmoothneſs, all theſe ſwerve from meanneſs, but a man of a moderate or mean temper is ſuch a one (according to the Rule of *Polydetus*) that if you feel his fleſh, it is neither too hard nor too ſoft, too hot nor too cold; If you look upon his Body, 'tis neither too groſs nor too thin, too rough nor too ſmooth, neither hath it any exceſs or defect.

Culpeper.

As for the colour of Hair I told you before, it is to be conſidered according to the Country the man lives in, for although happily in *Greece* where *Galen* lived, good conſtitutions might have yellow Hair, yet we find it not ſo in *England*, but uſually brown.

Chap.

Chap. 52.
Signs of a hot Temper.

THe Temper of the Body verging from mediocrity to heat, and not at all to moiſture nor drineſs, the Body feels hot in touching and the more the temper declines from Mediocrity to Heat, the hotter it feels; alſo the hotter it is the rougher it is, and the more hairy, the leſs fat it hath, the redder it looks, the Hair curls the more.

Chap. 53.
Signs of a cold Temperature.

VVAnt of Hair is one Indication of a cold temperature, others are, fatneſs and coldneſs which are obvious to the feeling, the colour of the Hair is duskie, the colour of the Face is ſwarthy or of a leaden colour.

Chap. 54.
Signs of a dry Temperature.

THe drier the Temperature is, the ſlenderer is the man, and the more the Fleſh recedes from its due temper to drineſs, the harder it is, ſo much then as you find the Fleſh harder, judg it as much dryer than it ought to be.

Chap.

Chap. 55.

Signs of a moist Temperature.

A Moist Temperature causeth a fat, moist, and soft Body, and very smooth.

Thus much for the Indications of the Temperature offending in the first qualities; The mixed follow.

Culpeper.

It is the opinion of some, and indeed of my self for one, that these Qualities seldom or never offend alone, therefore I shall refer my judgment to them as they are mixed; and first I shall give you my Authors Indications, secondly my own.

Chap. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceeding rough and hairy, hot and hard in touching, thin and slender in sight, and hath but little fat, the colour is black and swarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

Chap.

Chap. 57.

Signs of a hot and moiſt Temperature.

A Hot and moiſt Temper is ſoft, warm and Fleſhy, and is indeed (if it be equally mixed) the beſt temper of all, and yet the Body where heat and moiſture exceed the due proportion is ſoon ſurprized with Diſeaſes of Putrefaction, and as readily moleſted with viciouſneſs of Humors: If heat exceed moiſture, the Body is but little ſofter than a due Temperature, but much hotter, they are pretty hairy, very Fleſhy but not fat, and their Hair is uſually blackiſh; but if moiſture exceed heat, they have much Fleſh, a good colour, their Body is ſmoother and not ſo hot in feeling.

By the like Rules in all Compound Temperatures, you may know which of the firſt qualities is moſt Predominate, and how much alſo it excels.

Chap. 58.

Signs of a cold and moiſt Temperature.

IF the Temperature be colder and moiſter than it ought to be, the Body (the Head &c. excepted) is free from Hairs, white, ſoft, groſs, and fat.

If the firſt Qualities, *viz.* Coldneſs and moiſture be unequally tempered, *viz.* more cold than moiſt, or more moiſt than cold, repair to thoſe Chapters which treat of the Temperatures offending in the firſt Qualities, and you may find out by them and that with a great deal of eaſe which Quality offends moſt.

Chap. 59.

Signs of a cold and dry Temperature.

IF cold together with drineſs be equally encreaſed, the Body is hard, thin, without Hairs; If they have any fat 'tis diſperſed amongſt the Fleſh, both the Hair and colour follow the proportion of the coldneſs; but when in proceſs of time a hot and dry Temperature turns into a cold and dry, ſuch are ſlender, hard, rough, hairy and black, and ſubject to Diſeaſes of Adduſt Choller; if coldneſs exceed drineſs, or the contrary, repair to what you were directed to in the laſt Chapter.

In whatſoever we have ſpoken before or ſhall ſpeak hereafter, take theſe common Indications.

1. If the Member eaſily wax cold, it is a ſign of coldneſs or rariety, if it wax not eaſily cold, it is a ſign of heat or thickneſs.

2. If a Member be not eaſily moved, and be offended by drying Medicines, it is a Sign of drineſs, but if it be offended by moiſtning Remedies, 'tis a ſign of moiſtneſs.

3. Alwaies

3. Alwaies consider the bigness of the Bones, for sometimes a Member may seem slender when 'tis not so in respect of the Muscles, but only the Bones are smal, and sometimes a Member seems great, not because the Bones are so, but by reason of the multitude of Flesh.

4. The sollid parts of the Body, can by no means be made moister than they should, 'tis well if you can keep them from overdrying, but those parts which are intercepted between these may possibly be filled with moisture.

5. That is the proper nourishment of the Similary parts which is done by opposition, not by attraction by the Vessels, and this shall suffice; we pass now to what remains.

Culpeper.

Although I love Brevity with all my heart, yet methinks *Galen* is a little too concise in this, I shall therefore give my Supplement, but before I give it, take a Caution or two.

1. Complexion, or Temperature of Body is better judged by an Argument *à priore*, than by an Argument *Aposteriore*, from the Nativity than from Effects of it, for Forraign Climates and Sickness alter the colour.

2. The Conditions may be altered from bad to good.

1. *By Nature.*
2. *By the God of Nature.*

By Nature when a Fortune is Lord of the Nativity.
By the God of Nature when Grace works above Nature.

3. *Dreams may be altered diverse waies.*

1. By inordinate studying after, or thinking of a thing, for then the Apprehension follows the same tract even in sleep.

2. By a corrupt Humor in the Stomach, for be the Complexion Chollerick, yet if a Melancholly Humor afflict the Stomach, the Dreams will rather be of Frighting than of Fighting.

3. Falſe Dreams may happen by the Illuſions of evil Spirits.

4. True Dreams may be cauſed by the Revelation of good Angels.

5. Variety of Food ſomtimes varieth the colour of the Excrements of the Belly.

Theſe be the Cautions, and according to theſe Cautions, ſo underſtand theſe following Rules, which you ſhall find Martialled in this order;

1. *Of the Complexions Simple.*
2. *Of the Complexions Commixed.*

In each, what Diet and Exerciſe is fitteſt for them.

Sanguine Complexion.

Deſcription.

A Man or Woman in whoſe Body heat and moiſture abounds, is ſaid to be Sanguine of Complexion, ſuch are uſually of a middle Stature, ſtrong compoſed Bodies, Fleſhy but not Fat, great Veins, ſmooth Skins, hot and moiſt in feeling, their Body is Hairy, if they be Men they have ſoon Beards, if they be Women it were rediculous to expect it; there is a redneſs intermingled with white in their Cheeks, their Hair is uſually of a blackiſh brown, yet ſomtimes flaxed, their Appetite is good, their Digeſtion quick, their Urine yellowiſh and thick, the Excrements of their Bowels reddiſh and firm, their Pulſe great and full, they dream uſually of red things and merry conceits.

Conditi-

Conditions.

As for their Conditions they are merry cheerful Creatures, bounteful, pitiful, merciful, courteous, bold, truſty, given much to the games of *Venus*, as though they had been an Apprentice ſeven yeers to the Trade, a little thing will make them weep, but ſo ſoon as 'tis over, no further grief ſticks to their Hearts.

Diet and Exerciſe fitting.

They need not be very ſcrupulous in the quality of their Diet, provided they exceed not in quantity, becauſe the Digeſtive Vertue is ſo ſtrong.

Exceſs in ſmall Beer engendreth clammy and ſweet Flegm in ſuch Complexions, which by ſtopping the pores of the Body, engenders Quotidian Agues, the Chollick and Stone, and pains in the Back.

Inordinate drinking of ſtrong Beer, Ale, and Wine, breeds hot Rhewms Scabs and Itch, St. Anthonies fire, Quinſies, Pleureſies, Inflamations, Feavers, and red Pimples.

Violent Exerciſe is to be avoided becauſe it inflames the Blood, and breeds one-day Feavers.

Chollerick Complexion.

Deſcription.

WE call that Man Chollerick in whoſe Body heat and drineſs abounds or is predominate, ſuch perſons are uſually ſhort of Stature, and not fat, it may be becauſe the heat and drineſs of their Bodies conſumes radical moiſture, their Skin rough and hot in feeling, and their Bodies very hairy, the Hair of their Heads is yellowiſh, red or flaxen for the moſt part, and curls much, the colour of their face is tawny

or Sunburnt, they have ſome Beards, they have little hollow hazel Eyes, their Concoction is very ſtrong inſomuch that they are able to digeſt more than they appetite, their Pulſe is ſwift and ſtrong, their Urine yellow and thin, they are uſually coſtive, they dream of fighting, quarrelling, fire, and burning.

Conditions.

As for Conditions they are naturally quick witted, bold, no way ſhame-fac'd, furious, haſty, quarrelſom, fraudulent, eloqent, corragious, ſtout-hearted Creatures, not given to ſleep much, but much given to jeſting, mocking, and lying.

Diet and Exerciſe fit.

A Chollerick man is oftner hurt by much faſting and much drinking than by much eating, for much faſting weakens Nature in ſuch people, and fills the Body full of Chollerick Humors, and breedeth aduſt Humors, let ſuch eat meats hard of Digeſtion, as Beef, Pork, &c. and leave Danties for weaker Stomachs.

Moderate drinking of ſmall Beer doth him good, for it cools the fiery heat of his Nature, moiſtneth the Body which is dryed by the heat of his Complexion, and relieves radical moiſture, but let a man of ſuch a Complexion fly from Wine and ſtrong Beer as faſt as he would fly from a Dragon, for they inflame the Liver, and breed burning and hectick Feavers, Choller and hot Dropſies, and bring a man to his Grave in the prime of his Age.

Much Exerciſe is likewiſe bad for Chollerick People and breeds Inflamation and aduſtion of Blood, the yellow Jaundice, Conſumptions, Feavers, Coſtiveneſs and Agues.

Melan-

Melancholly Complexion.

Description.

A Melancholly person is one whose Body cold and drineſs is predominate, and not ſuch a one as is ſad ſomtimes as the vulgar dream, they are uſually ſlender and not very tall, of ſwarthy duskiſh colour, rough Skin, cold and hard in feeling, they have very little Hair on their Bodies and are long without Beards, and ſomtimes they are Beardleſs in age, the Hair of their Heads is dusky brown uſually, and ſomtimes duskie flaxen, their appetite is far better than their concoction uſually, by reaſon appetite is cauſed of a ſowr vapor ſent up by the Spleen which is the Seat of Melancholly, to the Stomach, their Urine is pale, their dung of a clayiſh colour and broken, their Pulſe ſlow, they dream of frightful things, black, darkneſs, and terrible buſineſſes.

Conditions.

They are naturally Covetous, Self-lovers, Cowards, afraid of their own Shadows, fearful, careful, ſolitary, lumpiſh, unſociable, delighting to be alone, ſtubborn, ambitious, Envious, of a deep cogitation, obſtinate in Opinion; miſtruſtful, ſuſpicious, ſpiteful, ſquemiſh, and yet ſlovenly, they retain Anger long, and aim at no ſmal things.

Diet and Exerciſe fitting.

By all means let Melancholly Men avoid exceſs both in eating and drinking, let them avoid all meats hard of digeſtion, eſpecially ſuch as are Students or lead a Sedentary life; let them uſe meats that are light of digeſtion, and drink often at meat. Exceſs either in meat

or ſtrong liquor, cauſeth crudities and rawneſs at the Stomach, Idle and ſtrange imaginations and fancies, a ſtinking Breath, Headach, Toothach, forgetfulneſs, ſhortneſs of breath, Conſumptions, Phtiſicks, third day Agues, the Chollick and Illiack paſſions, and Dropſies.

Much Exerciſe is very profitable for ſuch, not only becauſe it helpeth digeſtion, but alſo, becauſe it deſtributeth the Vital Spirit throughout the Body, and conſumeth thoſe ſuperfluous Vapors by inſenſible Tranſpiration, which cauſeth thoſe idle fancies and imaginations in men.

Flegmatick Complexion.

Deſcription.

Such People in whom coldneſs with moiſture abounds are called Flegmatick, yet are uſually not very tall, but very fat; ſome you ſhall find almoſt as thick as they are long, their Veins and Arteries are ſmall, their Bodies without Hair, and they have but little Beards, their hair is uſually flaxen or light brown, their face white and pale, their Skin ſmooth, cold and moiſt in touching; both Appetite and Digeſtion is very weak in them, their Pulſe little and low, their Urine pale and thick, but the excrements of their bowels uſually thin, they dream of great rains, water, and drowning.

Conditions.

As for Conditions, they are very dull, heavy and ſlothful, like the Scholler that was a great while a learning a Leſſon, but when *Once* he had it—— he had quickly forgotten it: They are drowſie, ſleepy, cowardly

wardly forgetful Creatures, as ſwift in motion as a Snail, they travail (and that's but ſeldom) as though they intended to go 15. miles in 14. daies, yet are they ſhamefac'd and ſober.

Diet and Exerciſe fitting.

People of this Complexion of all other ought to uſe a very ſlender Diet, for faſting cleanſeth the Body of thoſe groſs and unconcocted Humors which Flegmatick People are uſually as full of as an Egg is of Meat: What they do eat, let it be of light digeſtion, a Cup of ſtrong Beer, and now and then a cup of Wine is no waies unwholſom for them of this Complexion that are minded to keep their Bodies in health.

Much Meat and Drink fills their Bodies full of Indigeſtion, Wind, and Stitches, Quotidian Agues and Dropſies, Falling-ſickneſs and Gouts, Rhewms and Catharres.

Much Exerciſe is very healthful for them unleſs they love their lazineſs better than their health, for by that means groſs Humors are made thin and expelled by ſweat, the Memory is quickned and the Skin clarified.

Thus much for Complexions taken Simply by themſelves without commixture one with another; as for Medicinal Remedies for their ſuperabounding, I omitted it, conſidering it may be found by what hath gone before, unleſs by ſuch dolts that forget one line as faſt as they reade another.

I come now to their Commixture, which as far as I can find within the compaſs of my *Pia Mater*, are theſe that follow.

1. *Cholle-*

1. Chollerick-Melancholly.
2. Melancholly-Chollerick.
3. Melancholly-Sanguine.
4. Sanguine-Melancholly.
5. Sanguine-Flegmatick.
6. Flegmatick-Sanguine.
7. Flegmatick-Chollerick.
8. Chollerick-Flegmatick.

Let none object to me, that there may be more commixtures than these, as *Chollerick-Sanguine Flegmatick-Melancholly* and the like, for I can scarce believe it, and if you do but heed how and in what order the Signs of the Zodiack arise, you may happily be of my Opinion, and therfore of these, and these only in order.

Of a Chollerick-Melancholly Complexion.

IT is a thing very difficult if not impossible to find a man in whom two Complexions are equally predominant, but one will more or less excel, therefore where Choller exceeds in chief, and next that Melancholly, that man I call *Chollerick-Melancholly*.

Description.

Description.

They are higher of Stature than such as are Simply Chollerick, by reason their radical moisture is more prevalent, yet have they little lean Bodies, rough and hard Skin, meanly hairy, and but meanly neither, pretty temperate in feeling in respect of Heat, swarthy colour, their Hair of their Head is of a Chestnut colour or light brown, their digestion is meanly strong, their Pulse meanly strong, yet something slow, their Urine of a pale yellow and thin, their Excrements yellow and hard, they dream of falling from high places, Robberies, Murders, Hurts proceeding from fire, fighting or anger.

Conditions.

Such people by natural inclination are very quick Witted, excellent Students, yet will they begin many businesses ere they finish one, they are bold, furious, quarrelsom, something fraudulent, prodigal and eloquent, they are not so unconstant and scornful as Chollerick men are, but more suspitious, and fretful, more solitary and studious after Curiosities, and retain their anger longer than Chollerick men do.

Diet and Exercise fitting.

Let them observe great moderation in Meat and Drink, for Meats hard of digestion engenders tough Flegm in such Bodies, and will bring their Bodies to an Asthma ere they are aware of it. Above all let such people avoid excess in drinking, for much small drink breeds Fligm in them, and much strong spoils the Brain, causeth Scabs and Itch and breaking out of heat about the Body.

Moderate Exercise is not only convenient but also very profitable for such persons.

Melan-

Melancholly-Chollerick Complexion.

Description.

Such are usually tall of stature, yet are their Bodies somwhat slender and dry, their Skin rough, hard, and cold in feeling, they have but very little Hair on their Bodies, and are long without Beards, they have also much superfluities at the Nose, the Face of a dark pale colour, their Hair usually of a blackish brown colour, their digestion weak and somthing less than their Appetite, their Pulse slow, their Urine subcitrine and thin, their egestion sallow colour'd and somthing thin; dreamings are of falling down from high places, vain idle and fearful things.

Conditions.

As for Conditions they are very gentle and sober, willing to do good, admirable students, delighting to be alone, very shamefac'd and bashful, somwhat fretful, constant to their Friends, and true in all their actions.

Diet and Exercise fitting.

Excess of eating, drinking, and sleeping, are as great Enemies to the Nature of such a man as Rats-bane, for they fill the Bodie full of tough and congealed Humors, from whence proceed Morphew and other Infirmities of the Skin, and other Infirmities that are more than Skin deep, as stoppings of the Liver, corruptions of the Lungues, Asthma, Phtisick, Wind, Belly-ach, Chollick. If such will be ruled by me (if they will not I cannot help it) let them eat and drink moderately, let their care be to suffice Nature and not to stuff their

Guts.

Guts with Meat, nor make a Hog-waſh-tub of their Bellies with drink, I will not deny them, but adviſe them now and then to drink a cup of ſtrong Beer or Wine, eſpecially after meat, for exceſs of ſmall Beer cools the Liver, hinders their digeſtion, and bids them beware of a Dropſie, it ſpoils both Apprehenſion and Memory, and fills the Head full of ſuperfluites, but——

The immoderate uſe of ſtrong Beer fills that Brain full of Fancies which ſhould be imployed about better matters.

Moderate Exerciſe is very good for them, and helps much to diſtribute vital heat, which in this Complexion ſeems to be but weak; above all things let them have a care of catching wet at their feet.

Melancholly-Sanguine Complexion.

Deſcription.

THey are tall of ſtature, and have big, fleſhy, firm, ſtrong bodies, the colour of their Face of a darkiſh red, their Skin neither hard nor rough, and as little cold, but temperate in reſpect of ſoftneſs and warmneſs, their Bodies are not uſually very hairy, yet have they ſoon Beards, their digeſtion is good and laudable, their Urine of a light Saffron colour, mean in ſubſtance, neither too thick nor too thin, the egeſtion or Excrements of the Belly reddiſh and ſoft, their dreams are pleaſant, and many times happen truly to come to paſs

Conditions.

Conditions.

They are more liberal, bolder, and merrier than Melancholly persons are, as also less cowardly, not so pensive nor solitary, neither are they troubled with such fearful conceits, but are gentle, sober, patient, trusty, affable, courteous, studious to do others good.

Diet and Exercise fitting.

For as much as digestion in these is good, they need not be so penurious in Diet as the former, much fasting fill their Bodie full of wind, and much strong Beer and Wine, inflames the Blood.

Moderate Exercise purifies their Blood, strengthens their Bodies, and makes their Skin cleer.

Sanguine-Melancholly Complexion.

Description.

THey are mean of Stature, but strong well compact Bodies, fleshy but not fat, big Veins and Arteries, smooth warm Skin, somthing hairy but not so hairy as Sanguine people have: Their Hair is either black or a very black brown, their Cheeks red, somthing clouded with duskiness, their Pulses great and full, the Urine yellow and mean in respect of thickness and thinness, their digestion good, the Excrements of their Bellies reddish and somthing thin, they usually dream of deep Pits and Wells and somtimes of flying in the Air.

Conditions.

Their Conditions are much like to the Conditions of a Sanguine Man, but that they are not altogether so merry

merry nor ſo liberal, a ſpice of a Melancholly temper being inherent in them.

As for Diet and Exercise, that which we deſcribed under Melancholly-Sanguine will ſuffice for theſe alſo, only take notice that ſtrong Liquor and violent Exerciſe is more ſubject to inflame the Blood.

Sanguine-Flegmatick Complexion.

Deſcription.

THey are higher of Stature than Sanguine, with ſtrong well ſet Bodies, not very fat, their Hair is flaxen or very light brown, their Face is of a paler red, than Sanguine peoples is, neither are their Bodies ſo hairy, their Pulſe is Moderate, their Appetite good, their Digeſtion indifferent; their Urine ſubcitrine and mean in ſubſtance, their egeſtion white in ſome places and red in others, they dream of flying in the Air, Rain and Waters.

Conditions.

As for Conditions they are leſs liberal and not ſo much addicted to the Sports of *Venus* as Sanguine are, neither are their Spirits ſo bold, nor their Bodies ſo hairy.

Diet and Exerciſe fitting.

Seing the Digeſtion of ſuch People is but meanly ſtrong, let them not eat as much in one day as they can digeſt in two, let their Diet be ſuch as is not too hard of digeſtion, for their Stomachs are nothing neer ſo hot as an Eſtriches; If they love their appetite better than their health, and will take in more food than

is

is fitting for them, let them expect the Chollick, ſmal Pox, Meazles, &c.

Let not their Drink be too ſmal, for that makes but thin and watry Blood in ſuch Conſtitutions, it dulls their Brain, and cauſeth Dropſies and Gouts.

Moderate Exerciſe is very profitable to conſume their Superfluities.

Flegmatick-Sanguine Complexion.

Deſcription.

Flegmatick-Sanguine people are but mean of ſtature, ſomwhat groſs and fat of Body, ſmooth ſoft Skin, and ſomwhat cold in touching, they have but few hairs upon their Bodies and are long without Beards, their hair is light yellow, light brown or flaxen, no waies curling, their colour whitely, with ſome very ſmal redneſs, if any; their digeſtion is ſomwhat weak and leſs than their Appetites, their Pulſe ſmal and low, their Urine ſomwhat thick and paliſh, they ſomtimes dream of falling down from ſome high place into the water.

Conditions.

Their Conditions are ſo-ſo, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very ſad; rather fearful of the two than valiant.

Diet and Exerciſe fit.

Let them beware of overfilling themſelves with meat, if they love their health but half ſo well as they love their eaſe ſo they will; much eating and drinking fills the Stomachs of ſuch people full of raw humors, and ſowr

ſowr Flegm, engenders the ſmall Pox and Meazles, and dulls their wit, which naturally is none of the quickeſt.

Strong Beer and Wine taken in Mediocrity is not hurtful for them, and let them take this from me, and ſay I told them the truth, the more they accuſtom their Bodies to exerciſe, the better 'tis for them.

Flegmatick-Chollerick Complexion.

Deſcription.

Such are tall of ſtature but not ſo big nor yet ſo fat as Flegmatick, their Bodies are ſomthing hairy and they pretty ſoon have Beards, they have uſually Hair of a Cheſtnut colour, not curling, and ſoft, their Faces of a tauny red, full of Freckles, their Appetite and Digeſtion is indifferent, as being pretty well met; a moderate and pretty full Pulſe, their Urine ſubcitrine and mean in reſpect of thickneſs, the Excrements of their Belly of a pale yellow and thick, they uſually dream of ſwimming in the Water, Snow, and Rain.

Conditions.

They are not ſuch drowſie, lazy, ſleepy Creatures as Flegmatick folks are, but are nimbler, bolder, and kinder, merrier, and quicker witted.

Diet and Exerciſe convenient.

Although they may be a little bolder with their food than Flegmatick may, yet is digeſtion in them none of the ſtrongeſt, and exceſs in meat fills their Bodies with Choller, and puniſheth their Carcaſſes with Chollerick Diſeaſes.

is fitting for them, let them expect the Chollick, smal Pox, Meazles, &c.

Let not their Drink be too smal, for that makes but thin and watry Blood in such Constitutions, it dulls their Brain, and causeth Dropsies and Gouts.

Moderate Exercise is very profitable to consume their Superfluities.

Flegmatick-Sanguine Complexion.

Description.

If *Legmatick-Sanguine* people are but mean of stature, somwhat gros and fat of Body, smooth soft Skin, and somwhat cold in touching, they have but few hairs upon their Bodies and are long without Beards, their hair is light yellow, light brown or flaxen, no waies curling, their colour whitely, with some very smal redness, if any; their digestion is somwhat weak and less than their Appetites, their Pulse smal and low, their Urine somwhat thick and palish, they somtimes dream of falling down from some high place into the water.

Conditions.

Their Conditions are so-so, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very sad; rather fearful of the two than valiant.

Diet and Exercise fit.

Let them beware of overfilling themselves with meat, if they love their health but half so well as they love their ease so they will; much eating and drinking fills the Stomachs of such people full of raw humors, and sowr

ſowr Flegm, engenders the ſmall Pox and Meazles, and dulls their wit, which naturally is none of the quickeſt.

Strong Beer and Wine taken in Mediocrity is not hurtful for them, and let them take this from me, and ſay I told them the truth, the more they accuſtom their Bodies to exerciſe, the better 'tis for them.

Flegmatick-Chollerick Complexion.

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Exceſs of Drink ſpoils their Digeſtion, and weakens Nature, but moderate Exerciſe refreſheth it.

Chollerick-Flegmatick Complexion.

Deſcription.

Such are but mean of ſtature, but ſtout luſty ſtrong Bodies, ſtrong Bones, well ſet Creatures, neither fat nor lean, but in that reſpect they keep the Golden Mean, they have luſty great Bones, their Skin is hairy and moderate to feeling in reſpect of heat and moiſture, their Hair is yellowiſh or ſandy flaxen, and their Face of a tawnyiſh yellow colour, their Digeſtion is good, their Pulſe ſwift, their Urine thin and of the colour of Saffron, their egeſtion yellow and hard, they dream of fighting, Lightning and Rain, hot Baths and hot Waters,

Conditions.

Their Conditions are not much different from thoſe of Chollerick men, only the Vices of Choller is moderated by Flegm, therefore a Chollerick-Flegmatick man is nothing ſo vicious as one purely Chollerick; neither doth any Humor ſet a ſtop to the unbridled paſſions of Choller, ſo as Flegm doth, becauſe 'tis ſo contrary to it, judg the like by the reſt.

Diet and Exerciſe fitting.

A ſlender Diet works the ſame evil effects in quality though not in quantity that it doth in Chollerick.

Much exceſs in ſtrong Drink inflames the Blood, and out of ſuch Inflamation proceeds Putrefaction, which begets a Generation of rotten Feavers, Peſtilences, ſmall Pox &c. Pleureſies, and Apoſtumes.

Loſs

Let their Exerciſe be neither violent nor exceſſive.

Thus I have done what I promiſed you, if any think ſome other mixtures may be, which here be not ſet down (by reaſon of a Planet of a contrary nature, being in the Aſcendent at the Birth; as for example, If *Mars* ſhould aſcend in *Gemines*, you may ſay the Nature would be Chollerick-Sanguine) he may by theſe Rules find out the Deſcription, Condition, and requiſite Diet; If he think he cannot, let him reade this over till he can, and now and then between whiles learn to ſcratch his Head with a pair of wiſer Nails.

Laſtly, Such as have any wit in their Heads, may hereby come to all the judgment of Urine that I as yet know of, or where it grows.

But after a long degreſſion I return to my Author whom I left at.

Chap. 60.
Signs of a dry Stomach.

THe Indications of the Stomach when it is dryer than Naturally it ought to be, are, If the party be very thirſty, and is ſufficed by a little Drink, but burdened if he drink much, he ſpits much, and he delights in dry Meats, Imagine meats roaſted till they are burned, burned cruſts of Bread and the like.

Culpeper.

Things Medicinal for a dry Stomach, are Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purſlane, Roſes, Apples, Cherries, Strawberries, Water-Lillies, Orrenges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may find in my *Engliſh Phyſitian*.

Exceſs of Drink ſpoils their Digeſtion, and weakens Nature, but moderate Exerciſe refreſheth it.

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Lxx

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Culpeper.

Things Medicinal for a dry Stomach, are Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purſlane, Roſes, Apples, Cherries, Strawberries, Water-Lillies, Orrenges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may find in my *Engliſh Phyſitian*.

Chap. 61.
Of a moiſt Stomach.

IF the Stomach be moiſter than it ought to be, the man is ſeldom a thirſt, yet will the Stomach endure much moiſture, and takes delight only in moiſt meats.

Culpeper.

Simples Medicinal are, Galanga, Cinnamon, Pomegranate Pills, Maſtich, Wormwood, Mints, Mother of time, Sage, Roſemary Flowers, Cloves, Nutmegs, Annis ſeeds, Cardamoms, Pepper.

If the Stomach be too moiſt, be ſure that party hath little Appetite to his Victuals; in ſuch a caſe, take, Cinnamon, Galanga, Cloves, Pomegranate Pills, of each a like quantity; beat them to Pouder and let the ſick take half a dram every morning in any convenient Liquor.

Chap. 62.
Signs of a hot Stomach.

IF the Stomach be hot, it digeſts faſter than the Appetite calls for food, nay it uſually makes a better ſhift with Meats hard of digeſtion than it doth with thoſe that are eaſie, becauſe it is ſubject to corrupt meats light of Digeſtion; it rejoyceth in hot Meats and Drinks, neither is it hurt by ſuch as are cold if they be moderately taken.

Culpeper.

Culpeper.

It is to be ſuppoſed, that *Galen* ſpeaks here of the Stomach Naturally hot, not diſtempered by heat, for then drineſs muſt of neceſſity be joyned with it, and indeed the Stomach is the Cook-room of the Body, and it cannot well have too great a fire in it, unleſs you fire the Houſe or the Chimney, I mean cauſe an Inflamation in the Stomach or the Throat.

I ſhall only give this Caution, Let ſuch accuſtom their Bodies to meats hard of digeſtion, as Beef, Pork, Cheeſe, Herrings, Salt-fiſh &c.

Chap. 63.

Signs of a cold Stomach.

THe Stomach that is cold by Nature hath a very quick Appetite, I ſuppoſe becauſe that which cauſeth the Appetite comes from the Spleen, but alas-a-day when it hath ſatisfied Appetite, the digeſtive faculty is not at home, or elſe 'tis ſo feeble 'tis not able to do it's Office, and yet their miſery is ſuch, they uſually deſire meats not eaſie to be digeſted, and therefore they are alwaies troubled with ſowr belchings, they cannot endure cold things ſhould outwardly be applied to their Stomachs; neither indeed can ſuch as have hot Stomachs endure hot things ſhould be applied to that Region; but thoſe diſtempers which ſeize the Stomach by reaſon of ſome Diſeaſe, differ from thoſe that are Natural, for the Stomach diſeaſed deſires its contrary inwardly, *viz.* if it be hot, it deſires cold things, but when the heat is Natural it deſires its like.

Culpeper.

A Stomach naturally cold (for I told you before that was *Galens* meaning, and I aſſure you I tranſlated him at firſt ſight) I ſay if the Stomach be naturally cold, your beſt way is to warm it a little, you may do it, by taking a dram of *London Treacle* every morning, or a little *Mithridate*, or *Diagalanga*, *Aromaticum Cariophylatum &c.* or by eating a little green Ginger.

As for Simples, you may take the Roots of Fennel, *Calamus Aromaticus*, Avens, Galanga, Ginger, the Leaves of Wormwood, Fennel, Mints, Sage, mother of time, Squinanth, Cloves, Nutmegs, Cinnamon, Annis Seeds, Cardamoms, Pepper, &c. the Leaves of Bawm, and Carduus.

Chap. 64.

Of ill Temperatures commixed in the Stomach.

IF you fear a Commixture of Diſtemperatures in your Stomach, compare them with the Simple tempers and you may eaſily find out what they be, neither would I have you mind the Stomach alone, but alſo other parts of the Body, for 'tis not the Stomach alone which makes men thirſty, but ſomtimes the Heart or Lungues, which by drawing in air that is too hot and retaining it long, cauſe heat in the Breaſt, and ſuch deſire drink no leſs than ſuch whoſe Stomach is too hot, but you may diſtinguiſh it thus, If the Breaſt be too hot, the thirſt is not alaid by drinking, and leſs quenched by drinking cold drink than by drinking hot; al-

ſo

ſo the Breathing in of cold air eaſeth ſuch whoſe Breaſt is hot, but doth no good at all to ſuch whoſe Stomach is hot, by theſe notes then you may diſtingniſh them.

Chap. 65.

Signs of cold Lungs.

THis is the greateſt Indication of the coldneſs of the Lungs, when you feel a manifeſt pain, offence and coldnſs at your Breaſt by drawing in cold air, alſo a warm air is frindly to them, and cauſeth them to cough up their Excrements with more eaſe.

Culpeper.

Things which heat the Lungs, are, Alicampane, Liquoris, Juyce of Liquoris, Lohoch of Fox Lungs, Bettony, Hyſop, Bawm, Scabious, maiden Hair, the Flowers and Conſerves of theſe, together with Compoſitions made of them; alſo Juniper Berries, ſweet Almonds, Hazel Nuts, Figs, Dates, Raiſons of the Sun, Nettle Seeds &c.

Chap. 66.

Signs of dry Lungs.

WHen the Lungs are dry, they want Excrements, to wit Flegm, Spittle, and as moiſture of the Lungs cauſeth an obſcure Voice, ſo drineſs of the ſame cauſeth a cleer voice, and when they ſtrain to ſpeak vehemently or acutely, then Excrements come from the Noſe or Mouth, from which ſoever they come, they come from the Lungs.

Culpeper.

If you find your Lungs be too dry, you may moiſten them with Medicines, but be ſure they be ſuch Medicines as ſtrengthen them alſo; be not too buſie fiddle-faddling with your own Bodies, 'tis an eaſier matter for you to make your ſelves ſick than well, yet I ſay if you manifeſtly find your Lungs too dry, and find your ſelves withal prejudiced in health by it, thus you may moiſten them, *viz.* by taking *Lohoch Sanum*, now and then with a Liquoris ſtick; as alſo Syrup of Violets, Poppies, and Colts-foot.

Simples Medicinal are, the Seeds of white Poppies, Jujubes, Sebeſtens, Strawberry Leaves, Violet Leaves and Flowers, &c.

Chap. 67.
Of the Voyce.

YEt would I have you underſtand that greatneſs of the Voice comes not altogether from heat, neither doth ſmalneſs of it in like manner from cold, but greatneſs of the Voyce comes ſomtimes from the largeneſs of the Windpipe, and ſmalneſs of Voice from its ſtraitneſs; therefore if you would judg by the voice, you ought withal to regard the natural temper.

Chap. 68.
Of a cleer and rough Voyce.

A Cleer ſmooth voyce ſhews ſmoothneſs of the Windpipe, as, roughneſs of the Voyce ſhews roughneſs

roughneſs of the ſame part; ſmoothneſs of the Windpipe ſhews a moderate temper, roughneſs ſhews drineſs, for roughneſs is cauſed through the inequalitie of a dry Bodie, for the drineſs of the Similarie parts whereof that Arterie is made (*viz.* the Windpipe) ſhews either a defect or unequall diſtribution of moiſture to it.

Culpeper.

I would now willingly write a word or two to Muſitians, whoſe faculty and worthy Science I exceedingly delight in, narrowneſs of the Windpipe is the cauſe of a ſhrill Voyce, and that's the reaſon Women and Boys whoſe Windpipe (I could have ſaid *Trachæa Arteria* had I been minded) is narrow, ſing a Trebble beſt, and becauſe the Windpipe even in ſome of thoſe is narrower than in others, ſome of them are able to ſing higher than others, even above *E-la*.

On the contrary, ſuch men in whom the Windpipe is very large, are able to ſing a deep Baſe, even below *Gamma-ut*, to double *B-mi*, double *A-re*, and ſome few happily to double *Gamma-ut*.

Then conſider that harſhneſs of Voice proceeds from roughneſs of the Windpipe, as cleerneſs of Voyce from the ſmoothneſs thereof, ſomthing therefore to help a harſh Voyce.

1. By way of Caution, Avoid all Salt and ſowr things, for they make the Windpipe rough.

2. By way of Advice, Sweet things muſt needs make it ſmooth, but uſe them moderately leſt you clam up your Lungs.

Then

Then conſider whether your Lungues be too hot or too cold, the foregoing Rules will certifie you, and as you find your Conſtitution by them, ſo uſe ſuch ſweet things as are either hot or cold, you have them both mentioned to you before.

Chap. 69.
Of an Acute Voyce.

THe Voyce cannot be acute by Nature, without narrowneſs of the Windpipe, nor grave without Latitude of it; narrowneſs of the Windpipe ariſeth from coldneſs of Nature, Latitude from heat.

And thus much for the Explanation of Temperaments.

Culpeper.

In the firſt part of this little Chapter, *Galen* hit the Nail at the head, when he ſaith that the Voice cannot be acute by Nature unleſs the Windpipe be narrow &c. this every Muſitian will perceive if he do but heed that he contracts his Windpipe when he ſings ſharps, but dilates it when he ſings flats.

But that narrowneſs of the Windpipe proceedeth from coldneſs of Nature, *& è contra*, is as true as *Don Quixotte* his Windmill was a Knight Errant, And I diſprove it thus, All Chollerick men have uſually ſhril Voices, but Chollerick men are hot and dry. *Ergo*,

Chap.

Chap. 70.

Indications of Natures Inſtruments.

WHatſoever Errors are ſubject to the Sences, either about greatneſs, or Formation, or Number, or Scituation, are very eaſie to be known, but ſuch parts as cannot be diſcerned by ſence, the knowledg of ſome of them is attained with great difficulty, of others with great eaſe, therefore the bigneſs and form both of the Head and Brain is eaſie to be diſcerned, of which we have ſpoken before, as alſo ſuch things as belong to the Breaſt, Shoulders, Arms, Elbows, Hands, Hips, Thighs, Legs and Feet, 'tis no hard matter to know them, either by their bigneſs and formation, whether they be in due order or not, and according to their number or parts of which their Compoſition conſiſts, the detriment of every operation is ſeen as cleer as the Sun in a Summers day; but by your leaves, thoſe things within the Body are not ſo eaſie diſcerned.

Chap. 71.

Of the Stomach.

THe Stomach of a certain man which I beheld was ſo ſmall and round, and ſeated ſo neer the Bowels, that it manifeſtly appeared both to the ſight and feeling.

Chap.

Chap. 72.
Of the Bladder.

ALſo I hapned to behold the Bladder of a certain Man ſo ſmall and expoſed to publick view, that when it was full of water, it cauſed a ſwelling manifeſtly to be ſeen outwardly, yet could not I take any manifeſt Indications from any other external part.

We ought now to endeavor to try whether in theſe and ſuch things as theſe, there be a vertue in Nature, or a vice when they are not ſubject to ſence, and of this although we cannot comprehend a certain knowledg, yet may we artificially make a probable conjecture, As for example in the Liver.

Chap. 73.
Of the Liver.

I Have ſeen ſome, and indeed very many, whoſe Veins were very narrow and ſmall, and their whol Body of a naughty colour, if they had taken in a pretty quantity of meat eſpecially ſuch as is windy, thick, and tenacious, ſome of them felt a kind of weight as it were on the right ſide of their Belly, others felt a ſtretching pain there in theſe, now it is probable that the Liver was ſmal, and the paſſages thereof very narrow.

Chap.

Chap. 74.
Of a Flegmatick man vomiting Choller.

I Saw another, the whol habit of whoſe Body gave Indications of Flegm, and yet every day he vomited red Choller, I thought good to view the Excrements of his Belly, and I could ſee but little Choller appear in them, wherefore I conjectured that the paſſage which carried the Chollerick humor to the Bowels was either very ſtrait or ſtopped, and we know this appears by the Skin in many, as in ſuch as have the yellow Jaundice, and it is alſo found in the diſſection of many Creatures, and therefore he that deſires to be expert in the knowledg of ſuch things, let him be much converſant at Diſſections, ſo ſhall he gain much knowledg and reap much profit by it, we wrote of theſe ſeverally before, we only make mention of ſome examples of it here, that ſo men might be the more inflamed with an earneſt deſire to learn. But enough of theſe things.

Chap. 75.
How Bodies may be known to be ſick.

HE that would be accounted an expert Phyſitian, muſt be well acquainted with unhealthful Indications, that ſo he may know when a party is ſick, and of theſe ſome are ſubject to ſence by thoſe things which are within

within them, by change of Nature, in magnitude, colour, form, or Figure, and Scituation, hardneſs and ſoftneſs, cold and heat.

Others are not ſubject to ſight nor ſence, and they are to be known by the hinddring or hurting of the operations, pains or unnatural ſwelling, by all theſe or ſome of theſe.

Chap. 76.

Signs of an afflicted Brain.

PArticularly the Signs of ſuch as are ill in their Brain, or have that Noble part of the Body indiſpoſed are ſubject to madneſs or folly, or their Sences or Imagination is hurt, and not able to perform its Office as it ſhould do, and the Humor offending may be known ſomtimes by what humor comes out by the Mouth, Noſtrils or Ears, or by pain in ſome particular part of the Head.

Chap. 77.

Signs of an afflicted Heart.

AFflictions of Heart are known by difficulty of Breath, and alſo by the trembling & uſual motion of the Heart it ſelf, by the motion of the Pulſes, by the heat of the Body, either ſoon heating or ſoon cooling, by Feavers and Shiverings, by change of colour, fainting, and pain.

Chap.

Chap. 78.
Signs of an afflicted Liver.

INfirmities of the Liver are found out by either defect or ſuperaboundance of Humors, when the Humors are turned to places againſt Nature, as the Choller to the Blood in the yellow Jaundice &c. by il colour, by unnatural digeſtion, by deſiring to feed upon things that are not natural food, by ſuperfluous Excrements, by heavineſs, and pain, and ſwellings, not only at the Region of the Liver, but alſo in other parts of the Body, nay ſomtimes the Liver may be the cauſe both of difficulty of breathing and coughing.

Chap. 79.
Signs of an afflicted Stomach.

YOu may reſt confident the Stomach is afflicted when people deſire food that is either too moiſt or too dry, when it cannot caſt up the excrements it ought to do, when it is moleſted by Hiccoughs, Belchings, ſtrainings to Vomit, Vomitings, and what humor offends you may know by the colour of what is vomited up.

Culpeper.

If you find your Stomach nauſeous, your beſt way is to cleer it by a Vomit, provided it be not a Woman with child, nor ſubject to the fits of the Mother, and afterwards ſtrengthen it as you have been taught before.

Chap.

Chap. 80.

Signs of an afflicted Breast and Lungs.

Culpeper.

IT is my Opinion at present, that the Breast is never afflicted but it afflicts the Lungs, therefore I put them both together, though my Author mentions only the Breast.

Galen.

The Infirmities of the Breast are known by difficulty of Breathing, by coughing and pains in the Breast, and the difference of what is spit out by coughing gives Indication, what it is that offends the Breast.

Also the ilnesses of the *Asphera Arteria* or Windpipe, are known by difficulty of breathing, pains in that place, offence in the Voyce, or difficulty of speaking, and according to the same proportion it holds true throughout the Body, sure Indications are taken from swelling, pain, excrements, and hurt of the Operation of the ill or afflicted part.

The Indications of excrescences not natural, are taken from their hardness, softness, colour, and Inflamations, as for example, in the small Pox, for pain what part of the Body soever it taketh possession of, it shews either solution of unity (as in Wounds &c.) or else suddain alteration.

A solution of Unity (as some Authors call it) or of continuity (as my Author here doth) is caused by cutting, eating Humors, fraction or breaking, and stretching.

The

The ſubſtance of the Body is altered by heat, cold, drineſs and moiſture.

The operation of a part is hurt three waies.

1. *When it performs it painfully.*
2. *When it performs it faultily.*
3. *When it performs it not at all.*

Culpeper.

Although this be ſo plain, that my Authors meaning may as conſpicuouſly be diſcerned as the noſe in a mans Face, yet becauſe ſome men have as little Brains as other ſome have Noſes, I ſhall explain his laſt words.

1. A mans Arm performs its office painfully when he can ſcarce lift it up to his Head.
2. A mans Arm performs its office faultily when it hath the Palſey.
3. A mans Arm performs not its office at all when he hath loſt the uſe of it. By inſtancing in this one particular member you may (unleſs your Brains be in *Utopia*) find out all the reſt.

Chap. 81.

Of the difference of thoſe things that are caſt out.

OF ſuch things as are expelled or caſt out, ſome of them are like the parts of the Body that are afflicted, others are excrements, or at leaſt like excrements, for by what is caſt out from any part of the Body is Naturally Indications given of the conſtitution of that part: But of this we have ſpoken more fully in our Treatiſe of the Members of the Bodie which none be-

fore us ever brought into a regular form; and indeed though the Ancients made many beginnings, yet none drew Physick up into an intire Body before us, to that then we refer you.

Culpeper.

Galen wrote many great Volumns in Physick 'tis confessed, but lest I should either put you upon Impossibilities in this particular, for want either of Books or learning to use them when you have them, or else set you to pick out a grain of Gold from out of a Cart-load of dung, I shall explain his meaning in this place.

1. He tells you some of the things expelled are like the parts of the Body afflicted, as when such as are troubled with the Consumption of the Lungs, spit out such filth as resembles the flesh of their Lungues, or as it was in the last Epidemical Disease in *London*, when people with their excrements voided things like the skins of their Guts.

2. Others he saith are like Excrements, as when men from their Lungues spit laudable Flegm, or from their Bowels avoid laudable Excrements.

Chap. 82.

Signs of a Sickness to come.

INdications of a Sickness approaching steer their course in a middle path, between those which accompany sound and sick men, for in sound men all things are according to Nature, but quite and clean against Nature in such as are sick, between both these lie the Indications of Neutral Bodies which is our scope at this time.

Some

Some of the Indications of Neutral Bodies agree with theſe things according to Nature, but differ either in quantity, quality, or time; again other of them are contrary to Nature, but leſs than in ſuch as are ſick, therefore the diſpoſitions of ſuch people as are falling into a ſickneſs are properly Neutral, theſe are different. for,

1. Some of them ſhew health a coming.

2. Some ſhew ſickneſs is neer, all ſhew Neutrality in the preſent condition, for when Indications of health appear to the ſick, they may be called healthful Signs, when Signs of ſickneſs appear to the healthful, they may be called unhealthful Signs, we thought good to comprehend them both under this word *Neutral*, neither need any Body ſpend much time in admiration, that we devide all Indications into theſe three Heads, Healthful Unhealthful and Neutral, if they do but conſider, that ſuch Signs as we call healthful, relate only to People at preſent in perfect health, ſuch as we call Unhealthful, relate only to ſuch as are ſick without ſo much as caſting an eye to health to come, both do it properly without calling help of much reaſon, but rather of ſence; ſuch as are Neutral Indications are much judged of by reaſon, knowledg and Judgment.

The difference of Neutral Indications is twofold.

1. Such as differ only in quantity, quality or time, but not at all in ſpecies from the things that Phyſitians call [according to Nature] as appetite to meat, either too much encreaſed or deminiſhed, or not taken at convenient times, or unuſual meats, or ſuperfluities of meats, which are either too few or too many, too dry or too hard, or either want of ſuperaboundance of moiſt excrements, or excrements that differ in colour, conſiſtence or time of excreting from the Ancient Natural

fore us ever brought into a regular form; and indeed though the Ancients made many beginnings, yet none drew Phyſick up into an intire Body before us, to that then we refer you.

Culpeper.

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2. Others he ſaith are like Excrements, as when men from their Lungues ſpit laudable Flegm, or from their Bowels avoid laudable Excrements.

Chap. 82.

Signs of a Sickneſs to come.

INdications of a Sickneſs approaching ſteer their courſe in a middle path, between thoſe which accompany ſound and ſick men, for in ſound men all things are according to Nature, but quite and clean againſt Nature in ſuch as are ſick, between both theſe lie the Indications of Neutral Bodies which is our ſcope at this time.

Some

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cuſtom, more or leſs drink in reſpect of quantity, hot or cold drink in reſpect of quality, too frequent coming to, or too long abſenting from the School of *Venus*, ſweating, motion, or the like, retention and immoderate flowing of the Menſtruis, or the Hemorrhoids, all theſe are Neutral Indications of a ſickneſs to come, judg the like by an unaccuſtomed dulneſs of mind, an uſual forgetfulneſs, troubleſom ſleeps, deafneſs of the Ears, dulneſs of the ſight, the bulk it ſelf of the Body either greater or leſſer than uſual, or whiter, redder, paler or blacker, oftner ſneezing, belching, or breaking wind than uſual, the excrements of the Brain, purged out by the Ears, Mouth, or Noſe, altered either in Qantity, Quality, or Time; and to conclude, Whatſoever Natural thing elſe in the Body of man is altered in reſpect of Quantity, Quality, or Time.

2. The Second kind of Indications conſiſt in ſuch things as are not natural to the Body, and yet they are not ſo violent neither to cauſe a Diſeaſe, ſuch are, Gnawings at the Stomach or Guts, pain, Vomiting, Headach, Heavineſs of the Head, overmuch ſleeping, or watching, theſe ſhew the diſpoſition to be either ſick or Neutral, judg the like when the Senses are burdened with any thing againſt Nature, ſo long as they are not immoderately burdened, neither hinder a man from his uſual Imployments, they are but Neutral ſigns of a Diſeaſe; for inſtance, when whatſoever is taſted, taſts ſalt or bitter, though it be nothing leſs, when things ſmell ſtinking to the Noſe, though in themſelves they have no ſuch ſmel in them, noiſe in their Ears, black, blew, or red things appearing before the Eyes when there is no ſuch thing preſent, numbneſs or ſoreneſs in feeling, ſtretching, compreſſion, gnaving or heavineſs of Body, all theſe ſhew a Neutral diſpoſition at preſent, and a Sickneſs to come

Chap.

Chap. 83.

Signs of a Sick Body.

WE are now come to the Indications of a Sickneſs preſent, whereof ſome prognoſticate health, others death, the firſt of theſe may be called healthful, the other unhealthful in the Genus, dangerous in the Species; theſe are taken from the ſtrength and weakneſs of the operations in General, if you take them in a General way, from the operations of ſome ſpeceal part if you take them in a ſpecial way.

Theſe may partly be known by the Members of the Body afflicted, taken,

1. *Per ſe.*

2. *Per accidens.* As by excrements, becauſe in them appears ſigns either of concoction or crudity, and therefore they muſt needs ſhew that Nature overcomes the offending matter, or the offending matter, Nature, or at leaſt that they equally contend for Dignities. If Nature overcome the offending matter, the Indication is Healthful, the Game goes as it ſhould do, but if the offending matter grow too ſtrong for Nature, the ſign is Unhealthful, but if they contend in ſtrength, and you cannot tell which way the Scales will turn, that's a Neutral Sign.

Again, Such as ſhew manifeſt concoction are Healthful Signs, ſuch as ſhew crudity are Unhealthful, ſuch as ſhew neither, are Neutral.

There is beſides theſe another kind of Neutral Signs, that is, when ſometimes in the ſame party and ſame Diſeaſe, the Signs give Indication of one thing one while,

and a while after of its contrary, and theſe are called critical or decretory accidents, of which we have ſpoken in our Treatiſe of the criſis of Diſeaſes.

Chap. 84.

Of Cauſes Healthful, Unhealthful, and Neutral.

Being therefore that of Cauſes ſome are Healthful, ſome Unhealthful, and others Neutral, we ſhall ſpeak firſt of all of Healthful Cauſes, and of theſe,

1. *Some are ſuch as preſerve Health.*
2. *Others ſuch as reſtore Health being loſt.*

Of theſe the dignity belongs to the former, they deſerve to carry the Bell away, and therefore we ſhall begin with them, and in ſo doing we muſt begin with a Body of an excellent Conſtitution, and ſhew the means to maintain it in ſuch a plight, for if God had determined man of an unalterable Body, this Conſtitution muſt needs ſo have continued ſtill, and never needed any art to help Nature, but becauſe the Body of man is alwaies ſubject to alteration, corruption and change, therefore it ſtands in continual need of help.

Chap.

Chap. 85.

How many waies our Bodies may be altered.

AS many waies as our Bodies may be altered, ſo ſo many remedies are required to help and ſo many Conſervatives to preſerve; but becauſe all correctives work by degrees, and all infirmities haſt on, Phyſitians uſually call thoſe Conſervatives which by ſtrengthning Nature preſerve health in vigor.

Our bodies are altered by ſome things neceſſarily, by other ſome not neceſſarily; I ſay it is altered by ſome neceſſarily becauſe they cannot be avoided, as the Air, we muſt needs receive ſome of it in, by eating and drinking, by ſleeping and waking; but to run amongſt the wild Beaſts, or againſt the Swords is not of neceſſity, therefore about the firſt of theſe this Conſervative art is requiſite not, about the ſecond; to ſuch things then as muſt of neceſſity alter the Body now turn we, and they are theſe,

1. *Air.*
2. *Motion and reſt, both of the whol Body, and of every part thereof.*
3. *Sleeping and watching.*
4. *Meat and Drink.*
5. *Excrements of the Body.*
6. *Affections of the Soul.*

1. The Air alters the Body, as it cools, heats, moiſtens or dries, or according as theſe qualities are joyned together, or the whol ſubſtance of the Air altered.

2. Motion and rest offend on both hands, when they exceed a measure also by drying, moistning, heating, or cooling, or by joyning any of these together.

3. Sleeping and watching } hurt by the same means.
6. Affections of the Soul }

But as for eating and drinking and expelling Eccrements, the immoderate use of them hurts both by themselves and by other means, or causes, but of all these we have written in another Treatise.

All these well used are preservers of health, but ill used are destroyers of it, for when the Body desires motion, exercise is healthful, but when it needs (you may take the word [*desires*] before under that notion [*needs*] if you please, for many men and women desire many times things which are not needful for them, and I had translated it so before had I thought of it) I say when the Body needs rest, idleness is better than Exercise, for that helps Nature when the other weakens it.

The like you may say of meat and drink and all the rest, being given in due measure and quality, when the Body needs them, they are healthful, but necessity, measure, and quality erring, they assalt Nature to thrust her out of her House of Clay (or slime which you will.)

If you please you may ad Time as a Companion to all these, for none but a Blockhead will doubt, but if both quantity and quality of such things as Nature needs, be administred at an unfitting time, the occasion of time may be the occasion of illness to the Body, for seeing the Body of man is very subject to change, therefore somtimes it needs one, somtimes another help.

Therefore seeing in these very intentions, some causes are Healthful, we will make some repetition of what belongs to our purpose, when the Air is temperate to a

Body

Body of the beſt Conſtitution, a moderate quantity both of meat and drink, ſleeping and watch, motion and reſt, &c. is convenient, but when the Air is diſtemper'd, you muſt vary the reſt accordingly, that ſo the Body may neither ſhake for cold, nor ſweat for heat; as for motion, when your body begins to be weary, leave off exerciſe; the quantity of food is known by the perfectneſs of digeſtion, and the excrements avoided ought to be according to the quantity of the food taken in, for a good Nature appetites no more than it concocts, and the contrary ſhews a failing in Nature; alſo Nature when it is ſtrong is able to ſet bounds to ſleep, and when the Body needs no more, the man wakes, there is no failing in the Excrements, of Urine, Dung &c. and if you conſider this but well, you may eaſily ſee ſuch a man is not eaſily moved by affections of the mind, *viz.* Anger, ſadneſs, fury, fear, envy &c. for theſe alter the Body from its natural ſtate.

Culpeper.

Although what *Galen* here ſaith be plain, and as true as plain, yet for the Benefit of yong Students, I ſhall explain him a little, in his ſix things not Natural, for indeed the right courſe of preſerving health, conſiſts principally in the right uſe of theſe.

They are as we told you,

1. *Air.*
2. *Meat and Drink.*
3. *Sleeping and Watching.*
4. *Excrements of the Body.*
5. *Exerciſe and Reſt.*
6. *Affections of the Mind.*

Of all theſe in Order, and that ſo plain that a Child may underſtand it, that can but reade his *Paternoſter*.

The

The first part consists in Air, in which consider,

1. *Its Temperature.* } { 4. *Its Scituation.*
2. *Its Difference.* } { 5 *How it alters our Bodies.*
3. *Its Quality.* } { 6. *Its utility or Profit.*

First, Air for its Temperature.

1. Considered in it self is cold and moist, but not so moist as cold, for it produceth the coldest effects to mortals, *viz.* Snow and Ice, and is indeed the coldest Element.

2. Considered by accident as it participates of the reflective Beams of the Sun, it is hot and moist, and at some times far hotter and far moister than at other some, and so we are here to consider it.

Secondly, The Differences of Air are two.

1. Good and Temperate.
2. Evil and Intemperate.

Thirdly, The Quality of the Air is altered two waies, and it must then you will confess alter the Body as many.

1. By the Region as it is well or evil tempered, and that's the reason Agues are so rife in Fenny Countries.
2. By the wind, and so,
   1. The East Wind is hot and dry, attractive blasting.
   2. West Wind cold and moist expulsive.
   3. South Wind hot and moist, putrefactive.
   4. The North Wind cold and dry, retentive.

Fourthly, Scituation of the place alters the Air. For,

1. Stony ground is cold and dry.
2. Sandy ground, hot and dry.
3. Fenny ground, cold and moist.
4. Woody and fat Land, hot and moist.

Fifthly, The Body of man may be altered by the Air three waies.

1. By

1. By the Quality of the Air which alters the Body in reſpect of Region, Wind, and Scituation of place.
2. By the ſubſtance of the Air, which,
   1. Being groſs, thick, or cloudy, makes fat Bodies and dull Wits.
   2. Being pure and cleer, makes nimble Bodies and quick Wits.
3. By ſuddain change of Air, for when ſickly people go out of a bad Air into a good, they find themſelves the worſe for the preſent, becauſe Nature abhors all ſuddain changes.

Sixthly, The profit and operations of the Air upon the Body of man are theſe,

1. It helps to engender both Vital and Animal Spirit.
2. It cools the Heart by Inſpiration.
3. It is the Author of Life, Diſeaſes, and Death to mortal men and women.

Meat and Drink was noted to be the ſecond part to be handled, in which conſider,

1. *Their Quantity.*
2. *Their Quality.*
3. *Cuſtom.*
4. *Order.*
5. *Time.*
6. *Age.*

Firſt, The Quantity of Food muſt be conſidered,

1. According to the ſubſtance of the meat whether hard or eaſie of Digeſtion.
2. According to the Quality of the Food, whether hot, cold, dry, or moiſt in temper, and in each whether they be moderate or immoderate.
3. According to the Complexion of the Eater, of which we ſhewed you plentifully before.

Secondly, The Quality of the Food, is to be conſidered,

1. As it is good or evil.

2. As

2. As it is hot, cold, dry, or moiſt in Operation, and in all theſe, whether it be temperately, meanly, or extreamly ſo.
3. As they nouriſh much or little.
4. As they make Juyce, thick or thin, watry or groſs, mean or temperate.

Thirdly, As for Cuſtom in eating and drinking,

1. It muſt be well regarded.
2. It is like another Nature.
3. It makes bad meats to ſome better than good meats.
4. Such meats as pleaſe the Pallats of the Eaters beſt are uſually ſooneſt digeſted, but not alwaies.
5. If Cuſtom be bad and muſt be beſt, do it, 1. By degrees, 2. In time of health if poſſible.

Fourthly, In treating of the order of eating and drinking, I ſhall take them apart, and ſo ſpeak of them ſeverally.

For Meat,

1. If the Body be bound, eat firſt ſuch Meats as mollifie, if looſe, ſuch as are aſtringent.
2. Slippery meats eaten firſt, are ſubject to draw down others indigeſted.
3. Reſtrictive meats eaten firſt, are ſubject to hinder ſuch from digeſtion as are eaten afterwards, and thereby cauſe them to putrefie in the Stomach.
4. If you conſider the two former Aphoriſms, you may eaſily find the reaſon of the firſt.

For Drink,

1. Accuſtom your Body to drink as little as may be between Meals.
2. Drink not at all at meals before you have eaten ſomthing.
3. Drink the ſmalleſt Beer firſt and the ſtrongeſt afterwards, and this though it be contrary to

the

the Opinion of all *Galeniſts*, yet it is ſynonimous to the truth it ſelf, and therefore a Cup of Wine drunk after Meals is wholſom for Ancient People and ſuch as are in a Conſumption.

4. Drink often at Meals whether you be a thirſt or not, for that, 1. helps digeſtion, 2. mingles the meat in the Stomach, 3. helps it to paſs its Chyle.

Fifthly, Time of eating, regard,

1. The Time of the yeer, for Winter requires more Meat though leſs Drink, than Summer, becauſe the Stomach is then hotteſt.
2. Time of the day, and as neer as you can keep the ſame time of eating.

Sixthly, As for Age,

1. Children ſhould,
   1. Eat meats moderately hot and moiſt, becauſe their Natural temper is ſo, let our Phyſitians in their [*Rachites*] prate their pleaſure.
   2. Let them eat often.
   3. Let them drink no Wine.
2. Yong Men,
   1. May eat cool Herbs.
   2. Muſt eat meats colder, moiſter, and of groſſer ſubſtance.
   3. Drink but little Wine.
   4. Uſe all things in reſpect of Diet according to Complexion, Exerciſe and Cuſtom.
3. Old Men muſt uſe,
   1. Such meats as are hot, moiſt, and eaſie to digeſt.
   2. Such drinks as make the Humors thin, and purge the blood by Urine.

My third Principle conſiſts in Excrements of the Body.

Theſe conſiſt in Fulneſs and Emptineſs, which I ſhall devide, and ſpeak of both apart, and therefore,

1. Of

1. Of Fulneſs, in which conſider,

1. *Its Subſtance.* 2. *Its Kinds.* 3. *Its Differences.* 4. *Its Place.* 5. *Its Cauſe.* 6. *Its Signs.* 7. *Its Cure.* 8. *Its Accidents.*

First, Fulneſs in Subſtance is,

1. Of Nouriſhment either profitable or unprofitable.
2. Of Spirits either groſs or thick, or ſubtil and thin.
3. Of Humors either good or bad.
4. Of Excrements which are diverſe.

Secondly, The kinds of Fulneſs are either in Quantity or Quality.

1. In Quantity in reſpect of Nouriſhment or Humors.

In reſpect of Humors.

1 When all the Humors abound, which the Greeks call *Plethora*, the Latins *Plenitudo*, and we properly may call [*Fulneſs*] and this happens either in the Veins or Arteries.

2 When only one Humor abounds, *Puta*, Choller, Flegm, Melancholly.

2. In reſpect of Quality, when the Humors are hotter, colder, thicker, thinner, ſalter, ſowrer, &c. than is fit, and this is called *Cacochymia*.

Thirdly, Its Differences are,

1. Univerſal, poſſeſſing the whol Body.
2. Particular, poſſeſſing only ſome part thereof.

Fourthly, The place is different according to the matter offending, be it Nouriſhment, Spirits, Humors, or Excrements.

Fifthly, The Cauſe is either General or Particular.

1. General is,

1 Meats corrupted in digeſtion for want of heat, when

when the Stomach is not hot enough to digeſt the meat.

2. Humors being either Plenitude, or Cacochymia, which what they are you had before.

2. The Particular Cauſe is either of Spirits or Excrements.

Sixthly, The Signs are different, anſwering to the diverſity of the Cauſes.

Seventhly, Cure muſt be.

1. According to the matter offending, and place offended.

2. The Evacuation of *Plenitude* is by Bleeding, of *Cacochymia* by Purging.

Eighthly, The Accidents are diverſe, according to the cauſe offending, and place offended.

Having now ſpoken of Fulneſs, what remains but that in ſober ſadneſs, we ſpeak a word or two of Emptineſs, in which conſider,

1. *Its Definition.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Cauſes.*
5. *Its Signs.*
6. *Its Cure.*

Firſt. The Definition of Emptineſs, conſiſts,

1. In want of Nouriſhment, Spirit, or Radical moiſture.

2. In the deminiſhing of theſe either in the General or Particular.

Secondly, Its Kinds are,

1. General, when the whol Body grows thin, weak, ſlender, or empty.

2. Particular, when any part of the Body was ſerved the ſame Sawce.

Thirdly,

Thirdly, Its Differences are,

1. Universal in the whol Body.
2. Particularly in some part.

Fourthly, Its Causes are,

1. By Art, as Purging, Bleeding, Sweating, &c.
2. By Accident; as,
   1. By Obstruction of the Passages either of Vital heat, or the Nutritive Faculty, or avoiding of Excrements.
   2. By a Flux, which either washeth away the Natural substance, or hinders either Nourishment or Spirits from a particular place in the Body,

Fifthly, The Signs of this is an *Atrophia*, which is nothing else but a wasting or consuming of the whol Body, or some particular part.

Sixthly, The Cure is done;

1. By removing the Cause.
2. By restoring the lost substance.

My Fourth Principle consists in sleeping and watching, which because they are inconsistent together, we will treat of them apart, in some particulars, yet because Nature hath joyned them together, so will I do also in others.

In sleep consider,

1. *What it is.*
2. *Its Cause.*
3. *Its Time.*
4. *Its Quantity.*

First, Sleep is Rest and Quietness of the Body, of the Mind, and of the Spirits.

Secondly, The Cause of sleep is,

1. A sweet Vapor sent unto the Brain.
2. The coldness of the Brain turns those Vapors into Humors.

1 Stop-

1. Stopping the Conduits of the Nerves, thereby prohibiting motion.
2. Stopping the *Senſoria* or waies of the Sences, thereby prohibiting underſtanding.
3. Prohibiting the Spirits, and thereby withſtanding inſtigation to action.

Thirdly, As for the time of ſleeping; the day-time is diſliked, and the night accounted only fitting.

Fourthly, The Quantity of ſleep, is ſix, ſeven, or eight Hours, according to the Complexion of the party, of which you have plentiful information before.

The Difference of ſleeping and watching are only Moderate, and Immoderate: I ſhall joyn them together in the firſt, and ſee if I have writ enough to ſeparate them in the ſecond.

Both ſleeping and watching moderately uſed (for if you uſe the one immoderately you muſt needs do both ſo.)

1. *Comforts Nature much.*
2. *Refreſheth the Memory.*
3. *Cheers the Spirits.*
4. *Quickens the Sences.*
5. *Revives the Animal Vertue.*
6. *Strengthens the Body.*
7. *Helps Digeſtion.*
8. *Expels Excrements.*

The Vices of them both, are far different; and although I can cloſe with thoſe that have written Ethicks in this, That all Vertues are a Medium between two Vices, yet in other of their Tenets I cannot, becauſe ſome of them lead men to Atheiſm.

The Immoderate uſe then of ſleeping and watching, I ſhall ſpeak of apart.

Immoderate watching.

1. *Makes giddy Brains.*
2. *Fills the Body full of Rhewm.*
3. *Dries the Brain.*
4. *Breeds Apostbumes.*
5. *Troubles the Spirits.*
6. *Causeth Crudities.*
7. *Makes Fools.*

Immoderate sleep.

1. *Dulls the Sences.*
2. *Causeth superfluous Excrements.*
3. *Makes dull wits, especially in old folks and Children.*
4. *Retains the Excrements.*
5. *Overmoistens the Brain.*
6. *Fills the Brain full of Crudities.*

I am now come to my Fifth part, which consists in Exercise and Rest, and this I shall wholly take apart.

In Exercise consider,

1. *What it is.*
2. *Its Difference.*
3. *Its Effects.*

First, Exercise is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c.

Or of both, as the Art of Defence &c.

Secondly, The Differences of Exercise are,

1. Moderate, which is neither too much nor too little.
2. Immoderate, which is either Vehement or Excessive.

Thirdly, The Effects of Exercise, I shall take apart; and I do not know but I may lawfully do so, seeing neither God nor Nature have joyned them together.

Moderate

Moderate Exerciſe,

1. *Stirs up Natural Heat.*
2. *Equally diſtributes the Spirits.*
3. *Opens the Pores.*
4. *Waſts the Excrements of the third digeſtion.*
5. *Strengthens the Body, Sences, and Spirits.*
6. *Comforts all the Members.*
7. *Profits Nature much.*

Immoderate Exerciſe,

1. *Hurts the Body and all the Parts of it.*
2. *Waſts, dries, conſumes, and wearies the Body and Spirits.*
3. *Overthrows Natures Actions.*

Thus having done with Exerciſe, 'tis beſt to write a word of Idleneſs, or Reſt.

Reſt is either Moderate or Immoderate;

Moderate Reſt,

1. *Comforteth and refreſheth Nature.*
2. *Maintains Health in a good Decorum.*
3. *Recruits a tyred Brain.*
4. *Strengthens the Body in General; the Sences and Members in Particular.*

Exceſs in Reſt, or extream Idleneſs (which you pleaſe)

1. Dulls the Mind, the Sences, and Principal Inſtruments of the Body.
2. It cauſeth Crudities, evil Humors, evil Excrements, cold Sickneſſes, infinite Infirmities.
3. Haſtens old Age.
4. Cauſeth Deformity.

I am now come to my laſt point, Affections of the Mind, and they are but two, *Content*, and *Diſcontent*.

1. *Makes giddy Brains.*
2. *Fills the Body full of Rhewm.*
3. *Dries the Brain.*
4. *Breeds Apostbumes.*
5. *Troubles the Spirits.*
6. *Causeth Cruditics.*
7. *Makes Fools.*

Immoderate sleep.

1. *Dulls the Sences.*
2. *Causeth superfluous Excrements.*
3. *Makes dull wits, especially in old folks and Children.*
4. *Retains the Excrements.*
5. *Overmoistens the Brain.*
6. *Fills the Brain full of Crudities.*

I am now come to my Fifth part, which consists in Exercise and Rest, and this I shall wholly take apart.

In Exercise consider,

1. *What it is.*
2. *Its Difference.*
3. *Its Effects.*

First, Exercise is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c.

Or of both, as the Art of Defence &c.

Secondly, The Differences of Exercise are,

1. Moderate, which is neither too much nor too little.
2. Immoderate, which is either Vehement or Excessive.

Thirdly, The Effects of Exercise, I shall take apart; and I do not know but I may lawfully do so, seeing neither God nor Nature have joyned them together.

Moderate

Moderate Exercise,

1. *Stirs up Natural Heat.*
2. *Equally distributes the Spirits.*
3. *Opens the Pores.*
4. *Wasts the Excrements of the third digestion.*
5. *Strengthens the Body, Sences, and Spirits.*
6. *Comforts all the Members.*
7. *Profits Nature much.*

Immoderate Exercise,

1. *Hurts the Body and all the Parts of it.*
2. *Wasts, dries, consumes, and wearies the Body and Spirits.*
3. *Overthrows Natures Actions.*

Thus having done with Exercise, 'tis best to write a word of Idleness, or Rest.

Rest is either Moderate or Immoderate;

Moderate Rest,

1. *Comforteth and refresheth Nature.*
2. *Maintains Health in a good Decorum.*
3. *Recruits a tyred Brain.*
4. *Strengthens the Body in General; the Sences and Members in Particular.*

Excess in Rest, or extream Idleness (which you please)

1. Dulls the Mind, the Sences, and Principal Instruments of the Body.
2. It causeth Crudities, evil Humors, evil Excrements, cold Sicknesses, infinite Infirmities.
3. Hastens old Age.
4. Causeth Deformity.

I am now come to my last point, Affections of the Mind, and they are but two, *Content*, and *Discontent*.

In Content, conſider,

1. *What it is.*
2. *Its Effects.*
3. *Its Differences.*

Firſt, By Content, I mean ſuch affections as are pleaſing to the Nature of Man, as Hope, Joy, Love, Mirth, &c.

Secondly, By their Effects;

1. They dilate the Heart and Arteries.
2. They diſtribute both Vital and Natural Spirit throughout the Body.
3. They comfort and ſtrengthen not only the parts of the Body, but alſo the Mind, and that in all their actions.

Thirdly, Their Differences are two and no more.

1. Moderation, which comforts both Body and Mind.
2. Immoderation, which hurts both Body and Mind.

Firſt, By Diſcontent, I mean ſuch affections as diſturb the Body, as Anger, Hatred, Fear for things to come, Care for things paſt, Sorrow, Grief of Mind &c.

Secondly, The Effects of it are,

1. They devert the Vital heat from the Circumference to the Center, thereby conſuming the Vital Spirits, drying the Body and cauſing Leanneſs.
2. They are forerunners of Evil.
3. They are Deſtroyers, Overthrowers and Murderers both of Body and Mind.
4. They haſten old Age and death by conſuming Radical Moiſture.

Thus much for my Comment upon this Chapter, which

which if it light into the Hands of a wise man, I have written enough; if of a Fool, too much.

Chap. 86.

Of Venereals.

THe Opinion of *Epicurus* was, that it was Unhealthful for man to come to the School of *Venus*; but indeed and in truth, the Exercise is beneficial, if a due interval of time be observed: And this you may know, if the man find himself the better and not the worse after the Act. As for the time to such business, Let not the Body be too full nor too empty, too hot nor too cold, too dry nor too moist; and if you must err in in one of these, err as little as you can: And because usually errors are in such case, let the Body be rather hot than cold, full than empty, moist than dry: Before you come to the School of *Venus*, go to the School of *Mars*, namely, Exercise your Body before you take councel of the under sheet, and so exercise it that you do not tire it: If your Constitution be good, you need not fear the Exercise of your Constitution can be otherwaies: If there be deficiency in your Body, it is no wonder if you reade it in your Child. We have given you notice how you may know the deficiencies of your own Body; and we have spoken of them severally in other Works of ours: If the Temperature of the Body differ from Health, the effects of the same Temperature must differ as much from the desired end; and in that take a few Rules to help your selves.

Hot Bodies desire hot Nourishments, cold Bodies cold Nourishments, dry Bodies dry Nourishments, and

moiſt Bodies moiſt Nouriſhments, and the reaſon is becauſe every like is maitained by his like: Therefore Whereas Motion, want of Nouriſhment, Watching, a Looſneſs, and Diſcontent, dry the Body and procure Diſeaſes thence coming, the contrary to theſe moiſten the Body, for likes rejoyce in their likes, and keep the Bodies in their Temperature; and this we ſpeak concerning Bodies Healthful. The inequality of theſe is the breach of Health in the Body of man, the way to correct which we have ſpoken of before, only ſomthing we ſhall now ad, If the Body be offended by much Idleneſs, we ought to correct it by Exerciſe, but this is to be done by degrees, for Nature abhors all ſudden change; Underſtand the like by a Body weakned by too much Exerciſe, as alſo by other things not natural, which we ſpake of in the laſt Chapter.

Alſo it may ſo come to paſs, that the Stomach may be colder than it ought to be, and yet the Brain at the ſame time, hotter than its due temper; in ſuch a caſe, you muſt remedy them both with Medicines proper for them; Do the like by other parts of the Bodie when they are hotter, colder, drier, or moiſter than they ought to be.

Culpeper.

By what means to do this, you have before in my Comment.

Chap.

Chap. 87.

Of Healthful Cauſes of the Inſtrumental Parts.

AS concerning Healthful Cauſes of the Inſtrumental parts of the Body, ſome conſiſt in want of error in Formation, others in want of error in Magnitude, Number, and Scituation.

In Formation many errors happen, both in the faſhion of the part, and if there be any Cavity in it, when it differs from the Golden Mean in the Paſſage, Mouth, Roughneſs or Smoothneſs; theſe if they differ but little from what naturally they ought to be, may deſerve the appellation of [Healthful] but if much they may ſafely be called Unhealthful, but if the difference be ſo great that the part cannot perform its operation, it may truly be ſaid to be ſick.

Alſo difference muſt be made in the Quantity of the Defect, as alſo in the Number, whether one or more, or how many of the parts be deficient; as alſo what the Scituation of the deficient part is.

The Differences then of theſe are four;

1. Such whoſe Inſtrumental parts are in a due Decorum.
2. Such as differ but little from it, and therefore may alſo be called Healthful.
3. Such as differ more, and therefore are Unhealthful.
4. Such as differ moſt, and therefore are ſick.

As for ſuch Members as offend in Figure or faſhion,

viz. ſuch as are crooked or the like, while the Child is yet yong and tender, they may be reduced to their Natural habit, by binding or ſuch like means, but when once the Child is grown up and the parts hardened, 'tis impoſſible to reduce them, and indeed all errors in the Body are eaſier to be amended whilſt the Body grows than afterwards, for then (according to the Opinion of moſt Phyſitians) there is no place left for Remedy.

As for ſuch Members as exceed their due proportion in bigneſs may be reduced by reſting, and convenient binding of them; alſo Members may be encreaſed by motion, and moderate rubbing, for that calls the Blood to the place.

All defective parts which have their Original through Blood, are not impoſſible to be corrected or reſtored; but ſuch parts of the Body as are Spermatical, or have their Original by Seed, are either altogether impoſſible to be reſtored or very neer the point, although a callous matter grow in their places, which performs the ſame office they did.

In all theſe Nature is the Work-woman, and the Phyſitian but her Servant.

Alſo ſomtimes two or three Vices may accompany one and the ſame Part, as in him that we told you before, that had a ſmal and round Stomach, and neer the *Diaphragma*, for in him both Magnitude, Formation, and Scituation were depraved, and the greateſt Artificialneſs in the world could never bring this to a natural habit, for if his Stomach were never ſo little full, difficulty of breathing followed, therefore his only Remedy was to take little meat and drink at a time, and to take it often. And he which we told you of, that had an Obſtruction in his Liver by reaſon of the narrowneſs of the Veſſels, an extenuating diet was found out for his Remedy.

Chap.

Chap. 88.

Of Solution of Continuity.

IT remains now that we ſpeak a word or two of that kind of Diſeaſe which is incident both to Similar and Inſtrumental parts, *viz.* Solution of Continuity or Unity which you pleaſe, which although it happen many times to men in perfect health, yet becauſe it cauſeth paſſion it may be numbred amongſt Diſeaſes, for if a ſenſible hurt of Operation make not a difference between health and ſickneſs I know not what doth.

Yet amongſt theſe alſo is ſome difference, for ſome of theſe give Healthful Signs, ſome Unhealthful, and ſome Neutral; as for the Cure that muſt be according to the Nature of the Part hurt, and the Eſſence of the Diſeaſe hurting.

Culpeper.

Me thinks *Galen* is very miſty and hard to be underſtood in this, I ſhall give you his meaning as well as I can, and reſt confident if I do vary from the meaning of *Galen*, as it may be I may not, yet I will not vary at all from the truth.

Then conſider,

1. Solution of Unity is made by Wounds or Ulcers.
2. A Wound is a Solution of Unity, new, bloody, and without putrefaction, and it is either,
   1. Simple, without accidents.
   2. Compound, with accidents, as loſs of ſubſtance, Bruiſe, Swelling, Inflamation, Pain, Convulſion, &c.

3. Diſſe-

3. Difference according to place or part of the Body 'tis in, whether Principal or not Principal, Spermatical or not Spermatical.
4. Difference in reſpect of end, as great, little, hard or eaſie to cure, dangerous, mortal.

3. An Ulcer is a Solution of unity, with matter differing in ſubſtance from the fleſh about it.
1. Its kinds are either plain, hollow, fiſtulous, ſanious, virulent, cancrous, corroſive, putrefactive.
2. Its accidents are pain, ſwelling, Inflamation, hardneſs, callus, evil fleſh, hard lips, diſtemper, Worms, Bones corrupted.

If any will contend that Fractures, and Diſlocations are Solutions of Unity they may, I ſhall paſs them here, they being not things for every Child in Phyſick to meddle withal, this is a Horn-book to Phyſick, and you ſhall ſeldom find Latin or Greek written in ſuch a Book.

Chap. 89.

Of the Common Intention of Cure.

THe Art of Curing hath one common Intention, which is taking away that which is contrary to the Cure, and all ſuch Cauſes as bring Health do no more; Alſo the diſpoſition of every part to be cured is to be conſidered, hot diſtempers are to be cured by cold cauſes, cold by hot cauſes; for if whatſoever be immoderate thwart Nature, and whatſoever is moderate

rate help Nature, then of neceſſity, whatſoever is immoderate one way, muſt be brought to Mediocrity by its contrary immoderate, and this may be done two waies, either according to power or according to imagination; according to power when a thing is really ſo, according to imagination, when we conceit a thing to be ſo as it is not: Of theſe things we have ſpoken in our Vertues of Simple Medicines.

As for the Cure of ſuch Diſeaſes as are already inherent to the Body, we muſt regard the cauſe of the Diſeaſe; put caſe for example, a Feaver ariſeth of putrified Humors, The Indication of Cure is, *Evacuation* and *Alteration*, Alteration is cooling the heat of the Humor by cool Medicines, this taketh away the Effects, but the Cauſe is taken away by Evacuation, as Bleeding, Sweating, or Clyſters, or drawing the Humor to another place, as by Bliſters or the like; In this you muſt regard the matter offending, both in reſpect of Quantity and Quality, and the manner of uſe of your Medicines, this we have largely ſhewed in our Therapeuticks, only this let us ſtick to in all Cures, to take away the matter which cauſeth the Diſeaſe by the Roots: If the Diſeaſe be Compound, uſe a Compoſition of Simples fitting for it, if the Diſeaſe be great, let the Medicine be the ſtronger, in all let the Medicine be proper for the Diſeaſe; for example, If the Diſeaſe exceed Nature in ten parts of heat, and ſeven parts of drineſs, let the Medicine be ten parts colder and ſeven parts moiſter.

Alſo the part of the Body is to be conſidered, that ſo the coldneſs of the Medicine may make the afflicted part no colder than it ought to be; if the Diſeaſe lie in a remote part of the Body, the Medicine ought ſo to be formed that it loſe not its Vertue before it come to that

part,

part, let it then have not so much heat only as the Disease requires, but somwhat more, even so much as is necessary to penetrate to the afflicted part.

Also the matter or substance of the offending Humor must be heeded, for if it be thick it cannot penetrate to the extream parts of the Body, and in such cases you must use Medicines that are of a cutting quality.

Culpeper.

It seems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by strengthning Nature in General, and the part of the Body afflicted in particular, of this and the reasons for it, every one that is fit to give Physick may see in my *English Physitian.*

Chap. 90.

The Cure of Solution of continuity in a Fleshy Part.

SOlution of Unity is cured again by Unity, and this in Instrumental parts is impossible.

Culpeper.

I think my Author means 'tis impossible to set a mans Arm on again when 'tis cut off, if he do, I am cleerly of his Opinion, but when a man hath cut his Finger, there is a Solution of Unity in an Instrumental part, and yet that is easily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not alwaies possible, but in fleshy parts it is, unless the loss

loſs of ſubſtance be ſo great that the ſides of the Wound cannot be joyned together, without marring the form of the Body.

Our preſent task then is,

1. To joyn the parts of the Body together which are ſeparated by the Wound or Ulcer.
2. To keep them together being ſo joyned.
3. To cleanſe the Ulcer of what hinders the Cure.
4. To preſerve the part ſound being cured.

The Firſt and Second are performed by convenient binding and ſtitching together;

To the Third we muſt have a care,

1 That neither duſt, filth, nor hairs fall into it.
2 That no Corruption breed in it that may hinder the Cure.
3 If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of continuity in a fleſhy part.

Culpeper.

Galen hath done very well in this; I ſhall only ad an Exhortation to Artiſts, which if they obſerve they may do well.

I deſire them,

1 To work ſafely, without hart.
2 Speedily without detracting time.
3 Do as they would be done by in like caſe.
4 Not aim at Gain.
5 Promiſe no more than they can perform.
6 Perform faithfully what they promiſe.

Chap.

part, let it then have not ſo much heat only as the Diſeaſe requires, but ſomwhat more, even ſo much as is neceſſary to penetrate to the afflicted part.

Alſo the matter or ſubſtance of the offending Humor muſt be heeded, for if it be thick it cannot penetrate to the extream parts of the Body, and in ſuch caſes you muſt uſe Medicines that are of a cutting quality.

Culpeper.

It ſeems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by ſtrengthning Nature in General, and the part of the Body afflicted in particular, of this and the reaſons for it, every one that is fit to give Phyſick may ſee in my *Engliſh Phyſitian.*

Chap. 90.

The Cure of Solution of continuity in a Fleſhy Part.

SOlution of Unity is cured again by Unity, and this in Inſtrumental parts is impoſſible.

Culpeper.

I think my Author means 'tis impoſſible to ſet a mans Arm on again when 'tis cut off, if he do, I am cleerly of his Opinion, but when a man hath cut his Finger, there is a Solution of Unity in an Inſtrumental part, and yet that is eaſily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not alwaies poſſible, but in fleſhy parts it is, unleſs the loſs

loſs of ſubſtance be ſo great that the ſides of the Wound cannot be joyned together, without marring the form of the Body.

Our preſent task then is,

1. To joyn the parts of the Body together which are ſeparated by the Wound or Ulcer.
2. To keep them together being ſo joyned.
3. To cleanſe the Ulcer of what hinders the Cure.
4. To preſerve the part ſound being cured.

The Firſt and Second are performed by convenient binding and ſtitching together;

To the Third we muſt have a care,

1 That neither duſt, filth, nor hairs fall into it.
2 That no Corruption breed in it that may hinder the Cure.
3 If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of continuity in a fleſhy part.

Culpeper.

Galen hath done very well in this; I ſhall only ad an Exhortation to Artiſts, which if they obſerve they may do well.

I deſire them,

1 To work ſafely, without hart.
2 Speedily without detracting time.
3 Do as they would be done by in like caſe.
4 Not aim at Gain.
5 Promiſe no more than they can perform.
6 Perform faithfully what they promiſe.

Chap.

Chap. 91.
Of Solution of Continuity in a Bone.

THe breaking of a Bone is a Solution of continuity in it; A Bone broken in two cannot be made one again, but is only united by a Callous, a Callous is made of the very ſame Nouriſhment that Nouriſheth the Bone, and ſome hold that the Bones of a Child whilſt they are yong and tender will unite without a Callous.

Uſually when a Bone is broken, the Muſcles which lie neer it ſuffer alſo, therefore the intention of Cure is double, one which regards the Bone its ſelf, the other which regards the parts of the Body neer the Bone which is broken, the latter you find the way of Cure in the foregoing Chapter.

Becauſe as we told you all Bones are united by Callus, you ought to ſupply Nature with a convenient ſuperfluity to make this, and withal to obſerve a convenient Decorum both in reſpect of the Qantity and Quality of it, and according as you find the fracture to abound with moiſture or drineſs, ſo to preſcribe a diet either drier or moiſter as you ſee fit.

Culpeper.

I as yet know, or can at leaſt at preſent remember no better Remedy in ſuch a caſe, than a ſtrong Decoction of Comtry Roots or Leaves if the time of the yeer afford them, you may make the Decoction in Wine or Water, or a mixture of them, according as you find the

Age

Age and Complexion of the Patient to be, and the ſeaſon of the yeer agree; and as Comfry is ſo good for a broken Bone, ſo Knot-graſs is as good uſed in the ſame manner for a disjuncture.

Chap. 92.
Of pricking of a Nerve or Tendon.

SEeing Nerves and Tendons are of ſuch exquiſite ſence, the pricking of either of them is very ſubject to produce Convulſions, and the reaſon is, becauſe no expiration can come outwardly from thoſe parts; to prevent it, then you have no other Remedy than to open the Wound and dry it up with Medicines of ſuch thin ſubſtance as can penetrate even to the very bottom of the Nerve.

Culpeper.

The uſual practice of the Chyrurgians of our time in ſuch caſes is to cut the Nerve, and ſo ſuffer the Patient to loſe the uſe of that Member; but I ſuppoſe if you heedfully read my *Engliſh Phyſitian*, you may find a ſafer way to the Wood.

Chap. 93.
Of Diſeaſes according to Formation.

WE E come now to Formation, the Diſeaſes of which although they are devided into many differen-

Differences, we will begin with that which is moſt evident, which is change of Figure or Faſhion, this we told you might be amended ſo long as the party is growing, and the ſooner the better, for when once they are grown up 'tis paſt cure.

The Intention of this Cure is the turning the Member the contrary way; If it come by reaſon the Member was formerly broken, and not rightly ſet, if it be new done, your way is to break it again and ſet it better, but if long time be elapſed 'tis paſt cure.

Chap. 94.

Of Obſtructions.

OBſtructions are cauſed of Humors either thick or thin, the healthful cauſes of the firſt are cutting and cleanſing Medicines: That which is cauſed by hard dung in the Guts, remedy the hardneſs of it by moiſt and fat Clyſters, and then carry it quite away by ſuch as are ſharp.

The Stone in the Bladder requires cutting and bringing it away.

Immoderate fulneſs alſo cauſeth Obſtructions, and they are to be cured by immoderate emptying, as bleeding and the like.

Superfluity of meat is corrected by purging and Vomiting.

Stoppage of the Lungs by Coughing.

In the paſſages of Urine by ſuch things as provoke Urine, and Urine is provoked by ſuch things as vehemently extenuate or make thin.

The Stomach is cleanſed by Vomiting, the Bowels by Purging.

To

To conclude, whatſoever is contrary to Nature in any part, is to be taken away, and if that cannot well be done draw it to another part where it may.

Culpeper.

I do not well fancy *Galens* Remedy of cutting ſuch as have the Stone, I think, nay am confident Remedies not dangerous may be found for the Stone in ſome of my Works, I think in my Tranſlation of the *London Diſpenſatory*, look *Lapis Nephriticus* there.

Chap. 95.

Of Roughneſs and Smoothneſs.

WHat parts of the Body ſoever have loſt their natural habit by roughneſs, natural ſmoothneſs is to be reſtored to them, and this (be it to the Bones, Arteries or Tongue) is to be done by mild and moiſtning Remedies, which have no biting quality at al in them.

Again, Other parts of the Body have or may have a ſmoothneſs in them which is not Natural, roughneſs is to be recovered to ſuch, by Medicines which cleanſe and ſomthing bind, but if there be Obſtructions and narrowneſs of the paſſages withal, uſe firſt ſuch Medicines as cut tough Humors.

If there be a mixture of any of theſe Diſeaſes, let there be the like in the Medicines, it is ſufficient to give one Example, for that's the Rule we follow in all our Works: Suppoſe a multitude of Blood flow to ſome particular Member, that not only the greater but alſo the leſſer Veins of that Member are extended, and by reaſon of the clearneſs of the Skin are clearly ſeen; 'tis

to be ſuppoſed, that other Veſſels that cannot be ſeen are ſtretched alſo; now the danger is leſt that which is ſweat out through the Veſſels be ſpilled in the void places in the midſt of the Body: Now the Cure of this muſt be done by Evacuation, or to write plainer Engliſh by Emptying, becauſe the Diſeaſe proceeds of the immoderate filling of the part, but yet this Humor thus paſſed into the Cavities of the Body will never be brought out that way while the world ſtands, therefore all Evacuation cannot be made at the part of the Body offended if the whol Body be over-filled, for if we uſe Scarrifications or Inciſions, we ſhall draw the more thither by reaſon of the pain; if we ſhould attempt to ſcatter it by heat, the heat would draw more to it than it ſcatters away; If we go about to drive it back, the Body being full admits no ſuch motion; in ſuch a caſe then you muſt firſt evacuate the whol Body, then meddle with the particular part afflicted afterwards, firſt repelling the Humor and then diſperſing of it.

And this know, The leſs the Humor is, the ſooner 'tis evocuated, cooling and binding Remedies repell it.

If you conjecture any offending Humor yet retained in the part, firſt ſearch whether it be thick or thin, that ſo you may expel it either with or without cutting Medicines.

Authors have a care of hot Medicines if the patient part be towards the upper part of the Body, becauſe they ſend Vapors upwards; therefore in ſuch caſes let the heat of the Medicine be but mean, and if it be a little more withal, it can cauſe no pain, but if you would diſperſe any humor from the lower parts of the Body let the Medicine be ſtrong leſt it loſe its ſtrength before it come at the afflicted part, neither need you fear the ſuperior

perior parts will be afflicted by ſuch Medicines, ſeeing the cauſe of the affliction lies not in them, neither are the Medicines to be apropriated to them.

Then conſider, That the parts afflicted by ſuch deſluxions, ſome are rare, looſe and ſoft by Nature, others thick and hard by Nature, the former are eaſily emptied, you muſt uſe ſharper Remedies to the latter.

The Indications then muſt be taken, both from the ſubſtance of the afflicted part, and alſo, from the Formation and Scituation of it: for example, if it happen ſo, that the Liver be afflicted by Humors in the ſmall Veſſels thereof, which Humors are thin viſcuous, thick or ſuperaboundant; Is it not the readieſt way, firſt to ſeparate theſe by extenuating meats and drinks, and change them into another ſubſtance? Then in the ſecond place, to empty thoſe by paſſages which are large, and not by thoſe that are narrow, whereas you cannot bring them thither without extenuating, for there are large paſſages [*Meatus*] in the Liver as well as narrow, which paſs to the *Vena Cava*, as the narrow doth to the *Vena Porta*: It is no ſuch difficult matter then when Humors are thick and tough in the Liver to evacuate them, by drawing them to the *Vena Cava* by ſuch Medicines as have a drawing quality, that ſo they may be caſt out by Urine.

But beſides theſe, here is another Indication to be taken from the Liver it ſelf; Suppoſe it be ſo weakned by moiſtning Medicines, or Cataplaſms, that it is unabled not only to perform its own Office, but weakens the Veins alſo; in ſuch a caſe you muſt mix ſome binding things with your Medicines, but ſeeing the Liver lies ſo low, 'tis ſome Queſtion whether the binding Medicines be not weakned before they come at it, unleſs they be mixed with ſome things elſe of more ſubtil parts, as

Spices are, If you make up your Medicines of ſuch Spices as bind, Nature when ſhe hath gotten two Qualities to ſerve her turn in one Medicine, will operate the ſtouter.

Culpeper.

I know at preſent none better for ſuch a purpoſe than Cinnamon, and *Caſſia Lignea*, and if you mix a little Spodium amongſt them it will not do amiſs.

Galen.

Alſo take another Animadverſion, Have a care the Natural temper of the part afflicted be not diſtempered by the Humor flowing to it, if it be Flegm that flow to it, it may be it is too cold, if Choller, too hot, you muſt cure this diſtemper before ever you can reſtore the Member to its priſtine health and ſtrength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein alſo you muſt be well verſed; namely, how hot and cold every Member by Nature ought to be, for how can you tell elſe when it exceeds its due proportion in cold or heat, or when you have cooled or heated it enough?

Chap. 96.

Of Diſeaſes according to Number.

HAving ſpoken enough of theſe things, we come now to ſuch whoſe Number is not according to Nature, and ſeing their difference is twofold, one in which ſome part is deficient; the Cure of which is by ſubminiſtring to Nature, the other which is ſuperabundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all

theſe

theſe may be cured 'tis true, but new ones cannot be gotten in their rooms that are wanting, ſome there are that though they cannot be generated again, yet ſomthing may be made in lieu of them, as a Bone being taken away, you may put in ſome ſubſtance different from both Bone and Fleſh inſtead of it, for there is a certain Callus Fleſh grows in the room of it, which though it ſeem like Fleſh at firſt, yet in proceſs of time it grows to the hardneſs of a Bone; ſo alſo any Member being cut off, ſeeing we cannot make its like in ſubſtance, we may make the like of it in ſhew, that ſo the Body may the better retain its beauty.

Culpeper.

A right Worſhipful Buſineſs, and teacheth a man thus much knowledg, That he may make a wooden Leg.

Chap. 97.

Of Diſeaſes according to Magnitude.

AS for Diſeaſes according to Magnitude, when the bigneſs of the parts of the Body are according to nature they are as theyſhould be, if any parts be bigger or ſmaller than they ſhould be, you ſhould take away from thoſe that are too big, or if that cannot be, withdraw the matter to another place, cherriſh thoſe that are deficient in bigneſs, and take away thoſe that ſuperabound, this was ſpoken to more at large before.

Chap. 98.

Of Diſeaſes according to Scituation.

WE come to that other kind of Healthful cauſes which amends ſuch parts as are out of place, as Luxations, Ruptures &c. this is done by ſome violent ſtretching or ſtroke, or elſe by ſome dilation or breaking of the Continent; Twofold then alſo is the way of Cure, the one is by reducing it to its proper place, the other by ſtrengthning the part after it is reduced.

Chap. 99.

Of Preſervative Cauſes.

THis Chapter ſeems to contain in it the Sum of all what hath hitherto been ſpoken; of Preſervatives there are three Kinds;

1. *Such as have reſpect to men in perfect Health.*
2. *Such as regard men not in perfect Health.*
3. *Such as belong to men that are Sick.*

The firſt maintains Health, the other two attain it; The whol Baſis of this is chiefly buſied about Humors, which ought neither to be too thick nor too thin, neither too watry nor too many, nor too hot nor too cold, nor too biting, neither ſubject to Putrefaction, nor yet of a Venemous Nature, for when any of theſe are encreaſed they engender Diſeaſes.

The Intention of Cure of this, is Alteration and Evacuation.

They

They are altered when they are either concocted by the Body it ſelf, or by ſome other Faculties which have a Medicinal Force or Operation, as by ſuch things as expel poyſon, they are evacuated by Purges, Clyſters, Sweatings and Vomitings, theſe are common Evacuations, proper are ſuch as are apropriated to certain parts and places of the Body, the Bowels are purged by Stool, the Liver by Urine, the whol Body by Swear, the Head by Sneezing, the Lungues by Coughing, &c. Beſides, there are ſome ſorts of Purges which draw the Humors from all parts of the Body, as Pills.

Chap. 100.

Of that part of the Art which refreſheth Old Age.

Such Food, Diet, and Medicines as refreſh and reſtore are moſt fit for Ancient People; The Diſpoſition of Ancient people is the beſt Diſpoſition, but yet Blood in them is but little, neither is their Vital and Animal Spirit much, their ſollid parts are dry, therefore is their ſtrength weak, and their whol Body cold.

The Healthful Cauſes which amend this Diſpoſition (that I may comprehend them all in one Chapter) are ſuch things which give preſent and ſecure Nouriſhment, if you would take them particularly, they conſiſt in moderate Motion, Meat, Drink, and Sleep.

As for Motion, a Coach, walking, and rubbing themſelves are convenient, after which, let them cool, and eaſe themſelves by degrees.

As for Meats, let them firſt take ſuch as are moiſt

and eaſie of Digeſtion (but let them avoid cold Meats as much as may be) afterward let them eat ſuch as are of good Nouriſhment; for Drink, let them drink good Beer, and now and then a cup of Wine after Meat; as for all particulars, I ſhall not here recite them, as having formerly related them in other Volumns.

Culpeper.

To this laſt Chapter of *Galens* I never intended a Comment, becauſe I do intend ſpeedily my ſelf to write a Treatiſe of the ſame, *viz. A Guide for Old Age. Galens* Wine I tranſlated Beer, becauſe 'tis better for our Bodies.

Thus Courteous Reader I leave thee for this time, rejoycing much, and daily bleſſing God that he hath been pleaſed to make me an Inſtrument of ſo much good to this Nation, as the Acclamations of diverſe Gentlemen, from diverſe parts of this Nation daily teſtifie to me: It is not my deſire Reader that thou ſhouldeſt be a Fool, but a Phyſitian, and the Proverb ſaith, *Every man and woman in the world is one of them.* I have here given thee the firſt Rudiments and Principles of the Art, or at leaſt wiſe of *Galens* Art, which if it ſerve for nothing elſe, it will ſerve to fit thy Brain for greater matters; labor then to digeſt this, 'tis not ſo big that thou canſt ſurfet of it, and when thou haſt well learned it, thou ſhalt be fed with ſtronger Meat, by thy Friend,

Nich. Culpeper.

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